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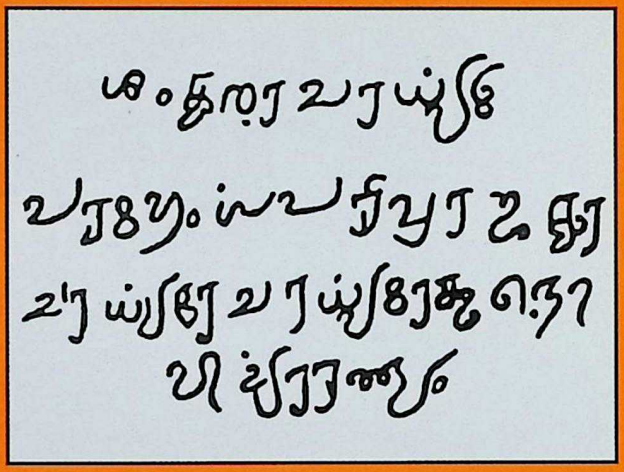
UṬṬAṄKITA SANSKRIT

VIDYĀ ARAṆYA EPIGRAPHS

VOLUME I

VIDYARANYA



Prepared by

THE UṬṬAṄKITA VIDYĀ ARAṆYA TRUST

BHARATIYA VIDYA BHAVAN, Mumbai - 400 007

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NOTE RELATING TO THE COVER PAGE

The inscription in the middle of the cover page (in Grantha) is a part of "The Srirangam Inscription" (Chapter 14 of Part II) with lines rearranged for convenience. It, i.e. the full text, refers to **Sage Vidyaranya** as **Aparamiva Sankaracharya** i.e. **Sankaracharya Incarnate.**

The one-line extract (in Tamil) on the left side of the front page is from an inscription on the topmost three panels on the southern and western walls of the entrance to the Sri Yoga Narasimhaswami Shrine in the Sri Varadarajaswami Temple at Vishnu Kanchi. As referred to in one of Shri Kokkendram Venkataratnam Pantulu's works, Vidyaranya, the **Apara Sankaracharya,** hailed from KANCHI, went to HAMPI and returned to KANCHI after His work there. In this inscription, the hamlet of SURUTTIL is referred to with the surname of SANKARACHARYAPURAM. **Suruttil** hamlet itself adjoins the village of **Kundiyaanthandalam** which was a village granted to the Acharya of Sri Kanchi Kamakoti Mutt by Maharajah Veeranarasimha of Vijayanagar. In the year 1866, the then Inam Commissioner, Mr. Robinson, has acknowledged the title of "Kanchi Sankarachari" (the Sankaracharya of Kanchi Kamakoti Peetha) to some lands in the village of Kundiyaanthandalam.

The one-line extract (in Tamil and Grantha) on the right side of the cover page bears evidence that a village called **Thittakudi** was named **VIDYARANYAPURAM** after the sage. Please see footnote at the beginning of Chapter 2 of Part II.

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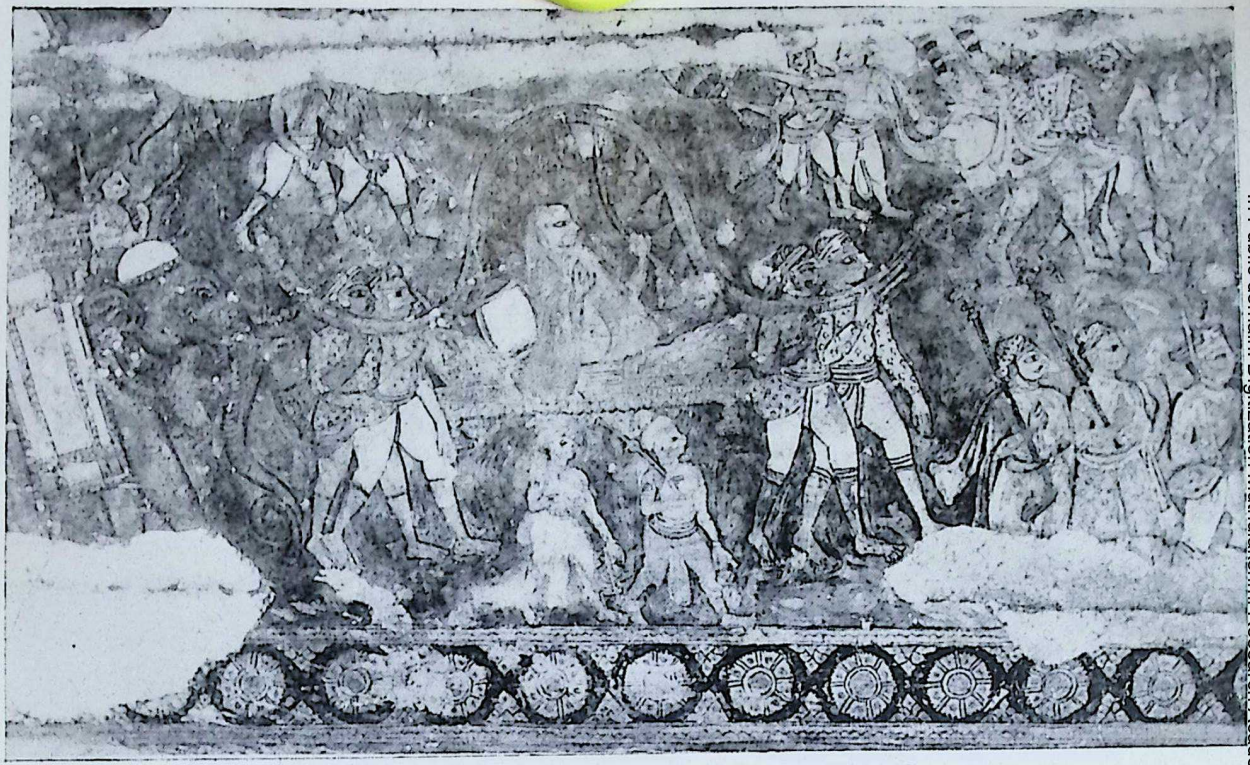

VIDYARANYA—Procession

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UTTANKITA SANSKRIT VIDYA-ARANYA EPIGRAPHS

Volume I

VIDYĀRANYA

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UTTANKITA SANSKRIT VIDYA-ARANYA EPIGRAPHS

VOLUME I

VIDYĀRANYA

Prepared by

THE UTTANKITA VIDYA ARANYA TRUST

1985

BHARATIYA VIDYA BHAVAN
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॥ समर्पणम् ॥

विद्यातीर्थजुषं प्रशस्तजनुषं विद्याधिकश्रेयसं
भारत्या च निषेवितं प्रकटिताशेषागमप्रक्रियम् ।
श्रीविद्यानगरीविहाररसिकं विद्याविनोदप्रियं
विद्यारण्यमुपास्महे हरिहरश्रेयःप्रदं सन्ततम् ॥ १ ॥

यदुपज्ञा कृतिरियं विद्यारण्यपदाङ्किता ।
उट्टङ्कितविद्यारण्यसंस्थायाद्या प्रकाश्यते ॥ २ ॥

विद्यारण्यस्वरूपाणां चन्द्रशेखरयोगिनाम् ।
श्रीकञ्चीपीठपूज्यानां चरणाब्जे समर्प्यते ॥ ३ ॥

॥ इति शम् ॥

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PUBLISHERS' NOTE

Most important for a nation's sense of self-identity is a true and valid perception of its past. This perception is not to be regarded as back-ward looking but is to be regarded as vital for seeking to see its own path to the future, since national character is determined, or shaped, to substantial degree by the past.

The Bharatiya Vidya Bhavan has attempted to contribute to such understanding of the nation's past history by the volumes it has printed and published titled "THE HISTORY AND CULTURE OF THE INDIAN PEOPLE". The Bhavan trusts that those volumes, contributed to by eminent historians and experts, has materially assisted in understanding India's past.

A most important source for Indian history is the epigraphic records on stone, copper-plates, clay tablets, coins and such-like imperishable material. Unlike the case in other cultures and civilisations, as the first section of Part I of this book will show, India had no Thucydides, Herodotus and Tacitus to compose and leave a comprehensive history as of, and up to, their own times. It is true that there have been periodic writings, tracts of a religious nature and compositions of art from which gleanings of India's past can be had: but inevitably, they have to be tested for accuracy and freedom from the composer's subjectivity. Epigraphs serve as the test-stone for such pieces. Equally, and perhaps even more importantly, they serve as original sources of history in themselves. It is unfortunately the case that several epigraphs have been affected by the ravages of time and of vandalism; but, nevertheless, their importance is undeniable. It is essential that the epigraphs that have already been located/collected be carefully preserved and appropriately interpreted and presented if, in course of time, a finitive and detailed history of India's past is to be had,

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His Holiness Paramahamsa Parivrajakacharyavarya Jagadguru Pujya Sri Chandrasekharendra Saraswathi Sankaracharya Swami Maharaj of the revered Kanchi Kamakoti Peetha, who is in Himself a veritable repository of India's culture in all its aspects and who has been tireless in His schemes to disseminate the same, has done signal service to the cause of India's history and of Sanskrit by instructing that there be established "THE UTTANKITA VIDYA ARANYA TRUST" (Uttankita = Chiselled or Sculpted; Vidya Aranya = Forest of Knowledge). The details of this Trust are presented in the first section of Part I of this book. Among others, at least three important aspects of His Holiness's commission to the Trust should be emphasized. FIRSTLY, the Trust's work should be collation, chronological serialisation to the extent possible and presentation in Sanskrit with adequate rendition into English and notes, of important epigraphs relating to India. SECONDLY, considering the wide range of epigraphic contents and the many Indian languages used in Indian epigraphs, the Trust should, as a matter of priority, deal with epigraphs in the Sanskrit language concerned with the most important subjects namely History, Religion-cum-philosophy, Literature and Grants and Proclamations. THIRDLY, the work of the Trust should be done on a strictly non-sectarian basis and be totally objective and free of subjective bias. These guidelines, as also the abundant advice that His Holiness provides to the Trust from time to time, should result in the Trust providing scholars and laymen in India and abroad a series of volumes that would light up the highroads and pathways of Indian history. The authorities of the Trust, and we, the publishers, are aware of the enormity of the task; are aware that, despite our utmost assiduity, there may be omissions; and seek that such omissions be brought to our notice so that they may be suitably dealt with, to the extent possible, in Supplements or in succeeding volumes.

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Volume I, which the Trust now presents, is in the nature of a dedicatory volume and is dedicated, most appropriately, to the hallowed memory of Sage Vidyaranya, who in the fourteenth century A.D., was a personage of almost unbelievable accomplishments. He was cast in the mould of the great Indian "Rishis . His knowledge was encyclopaedic and was revealed in works relating to almost every branch of culture and knowledge; he was the first to write detailed commentaries on the great Indian Scriptures known as the Four Vedas; his commentary "Panchadasi" on Monism– the essential unity of all Creation —is a masterpiece of precision, brevity and lucidity. Apart from these, he was the spiritual founder and preceptor of the great Vijayanagar Empire in Peninsular India which flourished for well over two centuries. To Him, the epitome and the exponent of all that was great in India, the Trust, as instructed by His Holiness, has dedicated this volume; and the Bharatiya Vidya Bhavan fully associates itself with the Trust in this dedication.

—THE PUBLISHERS

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PART I

INTRODUCTION

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INTRODUCTION

SECTION 1 : THE UTTANKITA SANSKRIT VIDYA-ARANYA TRUST

The name "UTTANKITA VIDYA ARANYA" means in Sanskrit "The Forest of Sculpted Knowledge". As the name itself indicates, the Trust, to which *His Holiness Jagadguru Sri Chandrasekharendra Saraswati Sankaracharya Swamigal of Sri Kanchi Kamakoti Pitha* has endowed this name, seeks, with His Blessings, to delve into, and publish, in a codified manner as many as possible of the important Sanskrit epigraphic records of India and of her culture as may be presently available within India and abroad, and which, in substantial part, are found inscribed on stone tablets, copper plates and the like. Indeed, this effort by the Trust has been inspired by the deep and abiding interest and concern of His Holiness in preserving, for India and for the world, the rich and profound cultural heritage of the land and its people.

Importance of Indian Epigraphy

It is well-known that in ancient India (unlike in China and in other civilizations to the west of India) there was no systematic attempt to maintain chronicles of history in the commonly understood meaning of the term. As the Trust's Chairman Dr. D. C. Sircar has put it, "Ancient India did not produce a Herodotus, Thucydides or Tacitus to leave for posterity a genuine and comprehensive history of the achievements of her sons. Therefore, the information gathered from various sources, such as the literary, epigraphic, numismatic, archaeological and monumental records, has to be utilised to reconstruct this lost history of the most glorious days of India. Of all such sources for the reconstruction of early Indian

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history, epigraphic records are the most important, for they provide material for the major part of what we now know about the achievements of the Indians of old".

"No doubt India (has) contributed to the civilization of the world in all periods of history; but her more significant contributions to world culture were made in the early period".

With the emergence of India into independence and with her taking her rightful place in the comity of Nations, when she is endeavouring to adopt modern methods of material progress without compromising her ancient heritage (a heritage which has outlasted countless invasions and centuries of alien rule), it is but right that all avenues which reveal her past be made open not only to her sons and daughters of this, and of coming, generations but also to the world at large.

The merits of epigraphical evidence about India's past are undeniable. The following are among the major merits of such evidence.

**The great importance of inscriptions lies in the fact that they generally offer information about personages and events of history about which nothing (or little) may be known from other sources. The pillar inscription at Allahabad of Emperor Samudragupta of the Gupta dynasty (mid 4th century A.D.) and the Aihole Jaina Temple inscription of King Pulikēśin II (first half of 7th century A.D.) of the Badami Chalukya dynasty may be cited as examples. The former records the "Digvijaya" (Triumphal progress) of Emperor Samudragupta which is not known from other sources, besides making mention of a number of places and of a number of rulers whom he subdued. The Aihole inscription contains the earliest reference to the famous Sanskrit poets Kālidāsa and Bhāravi. Similarly a 9th century inscription from Kampuchea (Cambodia) refers to one Śiva Śoma who is stated to have been a disciple of the Great Śaṅkarāchārya of whom more will be said later on herein.

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**Epigraphy serves as valuable evidence with which to evaluate historical accounts basde on traditions. This is well known and needs no illustration.

**Among the merits of Indian epigraphy as source material for history the foremost is the fact that the authors in most cases described contemporary events or events in the near past within living memory or based on reliable evidence available to them. An interesting example of this type of records is the Tālagunda inscription of the Kadamba dynasty (5th century A.D.). According to it, a boy named Mayūraśarman from a place near Banavāsi went to Kāñchī (one of the celebrated centres of learning in India) to study the Vedic scriptures, rebelled there against Pallava authority, subdued several warriors and established the Kadamba dynasty in the Banavāsi region of Karnataka in South India.

**Epigraphs are generally free from variant readings as they were not usually liable to modification like literary works that were copied and recopied from time to time. Each epigraph is recorded on stone etc., once for all, whereas literary works have undergone copying and recopying, with changes from time to time at the hands of the copyists.

**An important feature of epigraphic evidence is that many of the knotty problems of early Indian chronology have been solved by inscriptions dated in eras, or mentioning past events with reference to particular dates, or containing a record of events in chronological order, etc. The inscription at Junagarh (Gujarat) of Rudradāman (150 A.D.), the inscription at Badami (Karnataka) of Pallava King Narasimhavarman I (mid-7th Century A.D.) and the early Pāṇḍya inscription found in the rock-cut cave temple at Tiruparankundram near Madurai in Tamilnadu are examples.

**The contents and forms of epigraphs, particularly those on copper-plates, are in accordance with norms set forth

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in respective codes (the Dharma Śāstras and the Artha-Śāstras); some records are actually seen to incorporate the parlance of such codes or śāstras, as for instance the inscription in the rock-cut cave temple at Tiruchirapalli of the time of Pallava King Mahēndravarman I (first half of 7th century A.D.).

**The text of several inscriptions are examples of exquisite prose and poetry, whose authors, when mentioned in the inscriptions, are known from no other source. The Junagarh rock inscription of Rudradāman (mid 2nd Century A.D.) furnishes a good example of prose; the text of the Tālagunda inscription of the Kadamba dynasty is a beautiful specimen of poetry. Harisēṇa (the poet of the Allahabad pillar inscription of Emperor Samudragupta) and Ravikīrtti (the composer of the Aihole Jain Temple inscription of the time of Pulikēśin II) are poets whose works have not yet come to light elsewhere.

The importance of epigraphic and similar material as sources of authentic knowledge about ancient India as also the fact that research into epigraphy has to be regarded as continuous (and not closed at any point of time) can be seen from the following telling illustration.[1]

"No Imperial ruler named Budhagupta was known till the first quarter of the nineteenth century. A stone inscription mentioning Suraśmicandra, a viceroy of King Budhagupta, was discovered at Eran in the Sagar district of Madhya Pradesh in 1838. The record, bearing a date in the Gupta year 165 corresponding to 484-85 A.D. states that Mātrvishṇu, ruler of Eran, was subordinate to Budhagupta's viceroy governing a province lying between the Rivers Kālindī (Yamunā) and Narmadā. Thus we came to learn that a king named Budhagupta held sway over the Malwa region in 484-85 A.D. Some silver coins of Budhagupta were discovered in 1894 and they were found to have

1 "Indian Epigraphy" by Professor D. C. Sircar.

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been issued in the Gupta year 175 corresponding to 494-95 A.D. It was thus further learnt that Budhagupta, King of Malwa, reigned for about ten years between 484 and 495 A.D. In 1914-15, two inscriptions belonging to Budhagupta's reign were discovered at Sarnath near Benares and were found to be dated in the Gupta year 157 (476-77 A.D.). Thus we came to learn that King Budhagupta was not a local ruler of the Malwa region, but that his dominions included considerably large portions of Uttar Pradesh. It was also clear that he ruled not for about ten years but at least about eighteen years between 476 and 495 A.D. The extension of Budhagupta's dominions from Malwa in the west to Benares in the east led to the suspicion that he might have belonged to the imperial Gupta house of Magadha. This possibility was nearly proved in 1919-20, when two copper-plate inscriptions of the same king were found at Damodarpur in the Dinajpur district of North Bengal. These indicated the inclusion of the northern part of Bengal within the vast empire of Budhagupta. But, even then, we were in the dark about the exact position of Budhagupta in the genealogy of the Imperial Guptas of Magadha. In 1943, however, the study of the legend on a damaged clay seal of Budhagupta discovered at Nalanda (Patna District, Bihar) proved that he was the son of Purugupta, grandson of Kumāragupta I Mahēndrāditya, great grandson of Chandragupta II Vikramaditya, and great grandson of the mighty Samudragupta of the Imperial Gupta dynasty of Magadha. Thus, after the lapse of more than a century from 1838 to 1943, fairly complete information about the position of an ancient Indian monarch named Budhagupta was available to the students of early Indian history. Unfortunately, however, many facts associated with the reign of this ruler have still to be discovered. But this gathering of information bit by bit is of absorbing interest to all investigators in the field of Indian historical research. The students of Indian history, who studied the Erar inscription in 1838,

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Budhagupta's coins in 1894, the Sarnath inscriptions in 1914-15, the Damodar plates in 1919-20 and the Nalanda seal in 1943 must have felt like "some watcher of the skies when a new planet swims into his ken"

It is against this brief background of the importance of epigraphy in India that the endeavour for which the **UTTANKITA VIDYA-ARANYA TRUST** has been established needs to be set forth.

The Task of the Uttankita Vidya-Aranya Trust

The task undertaken by the **UTTANKITA VIDYA-ARANYA TRUST** may be briefly stated to be to organise, present and publish, with adequate commentaries, the various inscriptions in Sanskrit that relate to four major fields of interest, namely (*i*) History (*ii*) Religion-cum-philosophy (*iii*) Literature i.e., "Kāvyas" and (*iv*) Grants, Proclamations and Orders i.e., "Śāsanas".

In addition, it is proposed to compose a dedicatory volume addressed to the hallowed memory of the Great Sage Vidyāraṇya. This great Personage, who lived in the 14th century A.D., enriched the life and culture of India in various works that covered almost all aspects of life; in particular, He was the first personage who wrote comprehensive commentaries on all the Vedas (India's immortal and dateless Holy Scriptures); He also wrote the "Pañchadaśi" which in limpid and lucid style and exposition explains the doctrine of "Advaita" or Monism (Non-dualism) which is subscribed to by a considerable section of the Hindu Faith. He was one of the most celebrated followers of the Great Ādi Śaṅkarācharya, who, several centuries earlier than Vidyāraṇya, (during a life-span of no more than thirtytwo years) walked the length and breadth of India, purged Hinduism of false doctrines and shibboleths and revivified that religion, and established five "Piṭhas" or centres of the Advaitic Hindu Order that have flourished through the ages and are powerful centres even today. Sage Vidyāraṇya, it must be noted, spent a considerable

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portion of His life at Hampi (situated in the present Bellary district of Karnataka) where He was the Preceptor of Bukka and Harihara of the famous Vijayanagara Empire (1336 to 1640 A.D.) whose splendour was extolled by several European contemporary visitors. The inclusion in the name of the Trust of the term VIDYA ARANYA was intended by *His Holiness Jagadguru Sri Chandrasekharendra Saraswati Sankaracharya Swamigal* to bring readily to mind, in and by itself, the many achievements of this great Sage Vidyāraṇya, a veritable embodiment of all that is sacred, ennobling and perennial in the ancient culture of India.

To present a comprehensive guide to the activities of the great Sage as far as epigraphy is concerned, it is proposed to include in the dedicatory volume addressed to Him all relevant epigraphic records regardless of the languages in which they are made.

The dedicatory volume is to be followed by a series of volumes in chronological order (arranged by convenient time-groupings) in each of which the Sanskrit epigraphs available in India or abroad will, as far as possible, be collected under the aforesaid four headings (1) History, (2) Religion and Philosophy, (3) Literature and (4) Grants, Proclamations and Orders. Every attempt will be made to give the following types of information about each inscription :

(*a*) location

(*b*) bibliographical references of the inscriptions

(*c*) date of the inscriptions

(*d*) the script used

(*e*) the author, or authority or both

(*f*) the text as rendered in the Devanagari script of the Sanskrit language

(*g*) the substance of the text in English, adequate and accurate enough to stimulate general interest and to serve as source material for scholars and to reflect the spirit of the inscription and

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(*h*) adequate notes, in the English language, indicating, for instance, possible restoration of damaged letters, cross-references to other inscriptions, the substance of any controversy or any specific importance of the inscription, etc.

The Trust is aware of the magnitude of the task and will make every effort to see that the coverage under each of the four above headings is as complete as possible; it is hopeful that any relevant epigraph that may inadvertently be omitted will be brought to notice in due course for possible inclusion in Supplements. It is proposed that, as soon as convenient after the work involved in each proposed volume is completed, arrangements be made to print and publish it in a manner as will best promote wide availability of the volume.

Further each subsequent volume is to have an analytical introduction that will give a list of inscriptions covered from each geographical area and will deal with the nature, relevance, historical and other significance and epigraphic impact of the material dealt with in the volume.

It is expected that, in all, about ten to twelve thousand inscriptions may have to be dealt with in the successive volumes. This calls for considerable collative and indexing work to start with (this has already commenced) and, to the extent necessary for the purpose of the work, a certain extent of research also.

In respect of the four areas referred to, namely History, Religion-cum-Philosophy, Kāvyas (Literature) and Śāsanas (Grants, Proclamations and Orders), it is to be noted that, whereas inscriptions may and do cover various other aspects also, these four are easily the most important, form the vast majority thereof and are, as source material for historical investigators and for students of philosophy, the most important. The significance of epigraphy to history and culture has been illustrated earlier. The coverage, in the proposed volumes, of religion-cum-philosophy will be done, as in the

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case of other inscriptions, on the basis of factual presentation of each epigraph and will thus be free of any bias or prejudice. The "Kāvya" inscriptions included in this work will be those of substantial literary merit. The "Śāsanas" that relate to Grants (by rulers and others), Proclamations and Orders (by rulers or their representatives) contain historical and other details even apart from the subject-matter concerned, and are thus of relevance to the other aspects and will have to be adequately cross-referenced.

It is proposed that, where an inscription is in a combination of Sanskrit and other language(s), the commentary on the inscription will give adequate coverage also to what is stated in the other language(s).

The execution of this work is expected to take upwards of eight years. When carried out to the maximum extent of feasibility, the various volumes will represent a valuable complement and addition to the considerable amount of work done, and being done, in respect of Indian Epigraphy under various auspices, including the Central and State Governments of India; they will represent the first attempt to codify, chronologically, important Indian epigraphs (available in India and from abroad) in Sanskrit. It will be a sincere, and humble, attempt to project the past to the eyes and minds of present and future generations in an assimilated form, easy of comprehension and adequate as source material.

Organisation and Finance.

The UTTANKITA VIDYA-ARANYA TRUST has been registered at Mysore, Karnataka State, India on the 15th April, 1981 under the Indian Trusts Act (Regn. No. 6/81-82 of 15-04-81) with the Registered office at No. 2847/9B, Jayanagar, Mysore, 570 014, India. The registration was carried out at Mysore primarily because of the location there of the Office of the Director (Epigraphy) of the Archaeological Survey of India and the consequent availability there of impressions of many inscriptions and reference books. Branch offices, for

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administrative reasons, may have to be set up elsewhere also in India, and the Trustees will function from their respective locations, while meeting in quorum at appropriate intervals.

The Board of Trustees (which according to the Trust deed shall comprise of not less than three and not more than seven members) includes :

Chairman : DR. D. C. Sircar, M.A., Ph. D., formerly Government Epigraphist for India at Ootacamund, India 1955-61, Carmichael Professor of Ancient Indian History and Culture, University of Calcutta 1961-1972; also Head of the Department 1965-1972 and Director of the Centre for Advanced Study 1965-1974, Visiting Professor and Lecturer in a number of Indian and Foreign Universities; President of the All India Oriental Conference (1972), the Indian History Congress (1980) and many other bodies; Honorary Correspondent of the Archaeological Survey of India and 'Vidyavaridhi' of the Nava Nalanda Mahavihara; Sir William Jones Medallist of the Asiatic Society (Calcutta); Akbar Medallist of the Numismatic Society of India; recipient of '*Tamrapatra*' of the Epigraphical Society of India, author of number of books including "*Select Inscriptions bearing on Indian History and Civilization*", "*Indian Epigraphy*", "*Indian Epigraphical Glossary*" *and* "*Inscriptions of Asoka*".

Vice-Chairman : Sri P. Sabanayagam I.A.S., (Retd.) formerly Chief Secretary to the Government of Tamilnadu, Madras 1971-1976, Secretary to the Ministry of Education, Government of India, New Delhi 1977-1980 and presently Chief Executive Officer of South India Viscose Limited, Coimbatore, Tamilnadu.

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SECTION 2 : VIJAYANAGARA AND VIDYĀRAṆYA

This is the dedicatory volume addressed to the hallowed memory of the Great Sage Vidyāraṇya (see Page 6). In view of His close association with the founding of the Vijayanagar empire and in order to enable proper appreciation of the contents of the epigraphs that will be dealt with in Part II of this volume, it will be appropriate to give some background data on the empire and the Sage.

Vijayanagara

It was nearly two centuries before the rise of the Moghul dynasty, so famous in the history of India, to power in India. India was fragmented into a number of sovereignties, some puissant and some not so. From Delhi, the centre in which empires had risen and empires had fallen, Sultans - in no way comparable in power to the Moghul Emperors, or indeed to earlier Hindu Emperors like Chandragupta Maurya, Asoka or Samudragupta—ruled over areas which expanded and shrank as annexation or disintegration took place. There were Muslim rulers and there were Hindu rulers. Neither the Muslim Sultans nor the Indian Rajas were united among themselves; there was as much warfare between Muslim rulers as there was between Hindu rulers and between one another. Nevertheless, there was an almost inborn and implacable drive by Muslim rulers from their strongholds (which were essentially but not solely in North India) to subjugate the Hindu kingdoms that were equally, though not always successfully, implacable in asserting their freedom from an "alien" culture and in strengthening themselves by periodic wars to extend their respective territories.

It was about the time that Marco Polo made his famous Odyssey into the fabulous Orient. In China, the Mongol stronghold was due to break down shortly and the Ming dynasty was due to come in. Geoffrey Chaucer was two decades yet to come — and Shakespeare more than two centuries. And Pope Boniface III had just lost for the long

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run the struggle for pre-eminence between the Papacy and the Kings of Europe. Edward III was on the English throne and Christopher Colombus was not to be born for yet another century. The Arab empire in Spain was in its last throes and the defeat of the Arabs in their last great offensive in 1340 was soon to be. And the "Holy Roman Emperors" had lost virtually all the grandeur that that title had formerly evoked in Europe. In Japan, the Kamakura Shogunate was just about done. Tamerlane was soon to blaze across history like an evil-omened comet. The Byzantines were fighting a rearguard action for their survival and had indeed by then lost their Asian territories to the Osmanlis. In far-off America, the Aztecs, entering the valley of Mexico, were beginning to set up an empire the grandeur of which has passed into the history of all civilisation; and so were the Incas very much further to the south.

It was at this time, towards the beginning of the second quarter of the fourteenth century, that events were shaping up that led to the formation of the Vijayanagara empire in Peninsular India. Five brothers, sons of a chieftain named Sangama, who were to display a fraternal solidarity all too rare, found themselves in a position where, on the one hand, their (at-least nominal) liege-lord King Vira Ballala III of the Hoysala dynasty which had been ruling over extensive areas of South India was failing in power and was soon to be crushed by Muslim forces under Kafur, the General of the Delhi Sultan Alauddin Khalji, finally perishing in or about 1342 A. D.; and, where, on the other hand, the forces of alien rulers, both in the north and in the south, proved to be aggressively expansionist. Soon the role of the five brothers became one in which, gradually but surely, they supplanted the Hoysala dynasty, while, at the same time, they had to watch the movements and plans of the alien Sultanate at Delhi and of the powerful alien satraps nearer their area.

The five brothers named Harihara, Kampa, Bukka, Mara and Mudda rose to the occasion. From the role of chieftains or local kings, they rose steadily in stature and

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extent of dominion till by 1336 A. D., Harihara assumed royalty. His original capital was north of the river Tungabhadra, perched on the top of a hill in a mountainous tract; Anegundi, this capital, was however not impregnable. It had fallen easily into enemy hands twice within a decade, to Sultan Muhammad bin Tughlak in 1327 A. D., and, a few years later, to a Hindu invader of the Chalukya dynasty. Harihara, soon to be known as King Harihara I, realised that the strength of his possessions lay in the strategic fortification of important areas and in having his capital at a safer place than Anegundi. A new capital was, therefore, raised south of the river Tungabhadra and surrounded by the Hēmakūṭa, the Matanga and the Malayavata hills. This new capital, called Vidyānagara or Vijayanagara, was to be the administrative capital of an empire that flourished for over two centuries.

While Harihara and his brother Bukka seem to have reigned as co-rulers, inscriptions of the dynasty include all five brothers in the numbering of the Royal, and later Imperial, lineage (as seen from the Śrīrangam Inscription in Part II herein). Kampa on his part seems to have made a major contribution to the initial growth of the empire by victories in battle by which, among others, he finally broke the power of the Sultan who was reigning over Madurai in the far south. Harihara I (1336—1356 A. D.) finally crushed the Hoysala dynasty by about 1346 A. D. Marappa, one of Harihara's brothers, extended the territories towards Shimoga. His brother, Bukka I, (1356—1377 A.D.) was instrumental in establishing Vijayanagara sovereignty over Tamil Nāḍu as far as the Peṇṇāṛ and Coleroon rivers. In yet another campaign against the Bahmani Sultan, Vijayanagara became master of the whole of the Kṛishṇā-Tuṅgabhadrā region. In 1370 A D, the sultanate of Madurai was finally exterminated and the whole of South India, right upto its southern tip, came under the rule of the Vijayanagara empire.

Bukka I was followed on the throne by his son Harihara II (1377—1404 A. D.). His early years on the throne saw

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some local uprisings, which were, however, firmly put down by his son and Viceroy, Virūpāksha, also known as Virupaṇṇa, who also crossed over to the island of Ceylon (Śri Laṅka) and was paid tribute by the local ruler. A greater trouble for Harihara II was an invasion by the Bahmani Sultan in 1377 A. D.; the Sultan's siege of Vijayanagara and of Ādōni failed and the Sultan himself was assassinated. Harihara II took full advantage of the ensuing confusion and seized important territories, including the port of Goa, making himself the master of the entire west coast of the Deccan. He then turned to east and, though for a time the Hindu masters of that area managed to survive with the help of Muslim allies, Harihara II was successful at least in shaking the established rulers of the east coast. On the death of Harihara II in 1404 A. D., Virūpāksha (as noted earlier, former Viceroy of the Tamil area and leader of the expedition to Laṅka) occupied the throne for a brief period of less than two years, to be followed by Bukka II for a similar short period and then by Dēvarāya I who was crowned Emperor on November 7, 1406 A. D. and reigned till 1422 A. D. There was almost endless military activity during these sixteen years with the Bahmani Sultans and the Hindu rulers of Rāchakoṇḍa and Koṇḍavili. Victory finally came by about 1419 A. D. when Dēvarāya I again became undisputed master of the bulk of South India. Despite the continuous fighting, Devarāya I carried on the tradition, established by his predecessors, of intense religious devotion, patronage of the arts and consolidation of administration.

The empire grew in power and in fame under subsequent emperors, even though there was one change of dynasty in 1485 A. D. and another in about 1500 A. D. Of its most famous monarch of the early sixteenth century, nearly two centuries after the Empire had started, viz. Kṛishṇadēvarāya (1509—1539 A. D.), the Portuguese traveller Paes wrote in terms rarely used by a European traveller of an Oriental monarch :

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"He is the most feared and perfect king that could possibly be, cheerful of disposition and very merry; he is one that seeks to honour foreigners.....asking about all their affairs whatever their condition may be. He is a great ruler and a man of much justice, but subject to sudden fits of rage. ..,..... He is by rank a greater lord than any, by reason of what he possesses in armies and territories, but. .... he has nothing compared to what a man like him ought to have, so gallant and perfect is he in all things."

This glory was not to be for ever. On 23rd January, 1565 A. D., at the Battle of Tālikoṭa the hitherto victorious Vijayanagara army was defeated. Thus two centuries and two decades after its beginning, this great empire, puissant, tolerant, given to the arts and vibrant with glory, was defeated. However, the enemy alliance did not last for long. Vijayanagara staged a comeback in about 1570 A. D. and for nearly a half century afterwards was a power in the land.

Vidyāraṇya

In inscriptions relating to the emergence of Vijayanagara royalty in 1336 A. D., on through several inscriptions of different years, sites, and contexts, and right through to an inscription of the late sixteenth century, one name, neither that of an Emperor, nor that of a General, stands out, inscribed in words of eloquent adoration or in simple words that convey more meaning than eloquence can. It is the name VIDYĀRAṆYA.

Vidyāraṇya, who was concerned most intimately with the fortunes of the five brothers and with the affairs of Vidyānagara and the Vijayanagara empire under its first three emperors, was an ascetic of almost unimaginable spiritual and political impact. As this volume is dedicated to His memory, it would be appropriate to preface the inscriptions naming Him by a short sketch of this awesomely great, yet most godly, personage.

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According to an inscription in the temple of Śri Varadarājasvāmi in the sacred city of Kāñchī in Tamil Nāḍu, Vidyāraṇya, known as Mādhava in His early days before He took to the Holy Order of Asceticism and donned the saffron robes of one who has renounced all desires, was the son of a Brāhmin couple (apparently of South India) named Māyaṇa and Srīmati, of the Bhāradvāja-gōtra (gōtra meaning spiritual lineage). It is important to distinguish between this Mādhava of Bhāradvāja-gōtra and a contemporaneous Mādhava of the Āṅgirasa-gōtra who was a highly erudite *mantrin* or high subordinate governing the area of modern Goa under the Vijayaṇagara emperors. Mādhava, later to be Vidyāraṇya, is said to have been born in 1267 A. D. and to have shed His mortal frame in 1386 A. D. thus living for one hundred and nineteen years. His career as an ascetic is closely interrelated with those of three other noble souls of that period. They were respectively Vidyātīrtha, Bhāratītīrtha, also known as Bhāratī Kṛishṇatīrtha (who, before assuming the saffron robes of an ascetic, had been Vidyāraṇya's younger brother Sāyaṇa) and Śaṅkarānanda, a disciple of Vidyāraṇya.

In the Śrīrangam inscription (See Chapter 14 in Part II herein), there is a reference to King Virupāksha, son of Emperor Harihara II, who is said to have been moved by the ordeals of life and to have felt that it was only service ("sēvā") at the feet of Sage Vidyāraṇya that could help him to achieve mental peace and the four 'Purushārthas' (a life of morality, wealth, achievement of desires and — ultimately — of Heaven). In that inscription, the Sage is described as "Aparam iva Śaṅkarāchāryam" i.e., **SAṄKARĀCHĀRYA INCARNATE.**

Śaṅkarāchārya was the rejuvenator of the ancient Advaita school of philosophy of the Hindus. Born in India centuries before Christ and within a brief lifespan of no more than thirty-two years, Śaṅkarāchārya, on the basis of the Vēdas (including the Upanishads, which together comprise the Holy Scriptures of the Hindus), did away with heterodox tendencies in the faith and re-established the doctrine of ultimate unity of

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all objects, animate and inanimate, with God, which is the essence of Advaitic philosophy (termed in English non-dualism or monism). In His name, there are Holy Seats (Pīṭhas) primarily at Kāñchī (in Tamil Nādu), Pūri (in Orissa), Dvāraka (in Gujarat), Jyotir Mutt (in the Himālayas) and Sringeri (in Karnataka) Traditions handed down in these institutions speak of four Holy Places (Āmnāyakshetras) in the four corners of India, three on seashores and one among the peaks of the Himālayas, namely Rāmeśvaram (at the tip of the peninsula) Pūri (on the east coast), Dvārakā (on the west coast) and Badrināth (in the Himālayas). Manifestations of Dēvī (the Mother Goddess of the World) are invoked as the guardians of these Holy Places: Kāmākshīdevī in Kāñchīpuram (Southern Region), Vimalādevī in the Eastern Region, Mahākāli in the Western Region and Pūrṇagiri in the North near the western borders of Nepal. Holy Seats situated in Karnataka namely Śṛiṅgēri, Virūpākshi and Kūḍali have as their guardian deity Śāradādevī. Vidyāraṇya who is said to have hailed from Kāñchī was the originator or the rejuvenator of these Karnataka Mutts.

Śaṅkarāchārya wrote commentaries on all the important Upanishads (which rank next to the Vedas among Hindu sacred works). Vidyāraṇya wrote commentaries on all the Vedas and the Upanishads. He gave His own spiritual realisation to the world at large in many treatises like the famous *Pañchadaśī.*

He had a most powerful and lasting impact on the events of His times and hence on what followed in the next few centuries. He was great as a saint, He was great as a writer on religion and He was great as the spiritual founder of a throne and empire that lasted more than two centuries and as the preceptor of that empire's first three Sovereigns in whose eyes He was no ordinary ascetic but a Teacher *par excellence* before whom they, the Emperors, could—and did—bow in humility, and whose advice they took as mandates.

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As a Saint, Vidyāraṇya ranks with the greatest of the great followers of Śaṅkarāchārya. One of the qualities attributed to a person who has realised, even during his own life time, liberation from the eternal cycle of birth, death and rebirth is the capacity to regard with equanimity and with equality the highest and the lowest; a palace and the forest; a friend and a foe; the luscious lips of a young maid and a broken piece of shell. In His famous *Pañchadaśī* there are stanzas where the great sage reveals Himself as such a liberated soul : a Jīvan-mukta. In Chapter VII, verse 259 He firmly declares that the worldly duties and qualities attributed to Him by others do not affect Him.

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितसंसारधर्मानेवमहं भजे ।।

In verse 290 He declares that the role of a wise man is really nothing else except to awaken the ignorant and then in verses 292 to 295 He speaks of the joys of being one with the Infinite (called Brahman).

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि ।
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ।।

"Blessed am I, blessed, for I have the constant vision of my self! Blessed am I, blessed, for the bliss of Brahman shines clearly on me!"

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।
धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ।।

"Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance has fled away, I know not where!".

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किञ्चित् ।
धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ।।

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"Blessed am I, blessed, for I have no further duty to perform. Blessed am I, blessed, for I have now achieved the highest that one can aspire to."

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।
धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ।।

"Blessed am I, blessed, for there is nothing to compare with my great bliss! Blessed am I, blessed, blessed, blessed, again and again, blessed!" (Translation extracted from Swami Swahananda's translation of *Pañchadaśī* published by the President, Sri Ramakrishna Mission, Madras 600 004.)

Who but a liberated soul could write with such a complete freedom of spirit and consequent full state of bliss!

Vidyāraṇya was great as a writer also. He was the very first personage to have written extensive commentaries on the four Vedas as well as a large number of philosophical works and an account of contemporaneous times. He also wrote, among others, on the Dharma Śāstras (the Hindu Scrolls on right living), on music, on medicine, on Vyākaraṇa and on similar subjects. His '*Pañchadaśi*' is in particular notable for its brilliant exposition of the doctrine of Advaita in limpid, lucid and concise style.

A listing of the works of the Sage would include the following :

Grammar :

Mādhavīyā Dhātuvṛittiḥ.

Mīmāmsā :

Jaiminīya Nyāyamālā
Vaiyāsika Nyāyamāla

Smṛiti :

Parāśara Mādhavīyam
Manusmṛiti Vyākhyā
Smṛiti Saṅgrahaḥ

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Purāṇa :

Sūtasaṁhitā Advaita Prakaṭana-Paṭīyasī Viśada Tikā
Kurukshētra-Māhātmyam
Purāṇasāraḥ

Astronomy, Astrology etc. :

Kālamādhava
Mādhavīya Jyōtisha
Tithinirṇaya
Laghu Jātaka Ṭīkā
Sūrya Siddhānta Ṭīkā

Mantra Śāstra :

Śrīvidyārtha-Dīpikā

Music :

Saṅgītasāraḥ

Advaita Works :

Vivaraṇaprameya-Saṅgrahaḥ
Pañchadaśi
Jīvanmukti-Vivēkaḥ
Anubhūtiprakāśaḥ
Aparōkshānubhūti-Ṭīkā
Brahmavid-Āśirvādapaddhatiḥ
Bṛihadāraṇya-Vārtikasāraḥ
Chhāndōgyōpanishad-Dīpikā
Aitarēyōpanishad-Dīpikā
Kaivalyōpanishad-Dīpikā
Taittirīyopanishad-Dīpikā
Nṛisimha-Uttara-Tāpanīya-Upanishad-Dīpikā

Darśana :

Sarvadarśana Saṅgrahaḥ

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With the true detachment of an enlightened soul, He aided the five brothers, and in particular Harihara I, Bukka I and Harihara II, in founding the city of Vidyānagara and ruling the empire of Vijayanagara. The inscriptions that follow in Part II herein, whether any one or two of them may be subject to doubt or not, show that Vidyāraṇya was undoubtedly intimately associated with the decision to set up the new capital of the empire at the site chosen by Him. That a monarch who came nearly two centuries later was still said to rule from a capital established by the great Sage is adequate evidence of the impact of Vidyāraṇya and the memory of His name. Harihara II is said to have acquired, by the grace of Vidyāraṇya, an empire of knowledge beyond that available to any other monarch. The outpourings of tribute (see Chapter 12) that wring the heart and that marked the occasion of Vidyāraṇya attaining oneness with Brahman speak eloquently of the role, the influence and the impact or contemporaneous events that this soul, liberated in His own lifetime from mere earthly affairs and concerns, yet had on His time, His proteges, His people and His handiwork : the throne of Vidyānagara and the empire of Vijayanagara.

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SECTION 3: GENERAL INFORMATION OF CONTENTS

The texts of the inscriptions are given in Part II in the Dēvanāgarī script of the Sanskrit language, even when the original inscription may have been in the Telugu or the Kannaḍa alphabet; this has been done in order to benefit those who peruse the texts themselves since, in any case, a substantial proportion of the inscriptions is in Sanskrit. Footnotes are appended in the Sanskrit texts for the information of those who may desire relevant notations of the original texts.

The English version of the inscriptions are headed "English Rendition" for the following reasons : First : a strict process of word-by-word translation or paraphrasing would have resulted in a stilted form of presentation and could have opened the way to linguistic scholars becoming engaged in vain controversies as to what English word is the best synonym for a Sanskrit word. Second : In an attempt to reflect into English the rhetoric and the eloquence of the original, use has had to be made of English phrases and idioms that represent the thought rather than the grammatical construction of the original text. Third : for those that do not know Sanskrit, whether in India or abroad, the English rendition is an attempt at self-contained presentation in terms which can be readily followed by lay readers.

In the English renditions, proper nouns have been spelt as far as possible as they are pronounced (Diacritical marks have been added for accuracy of pronunciation).

The English rendition carries within brackets numerals that correlate specific names or terms with the contents of the Explanatory Notes in Part III. It will be noted that the numerals within brackets are not in regular consecutive series; this is because the Explanatory Notes, which serve in many instances more than one reference in the English renditions, have been consolidated and presented in Part III. The Explanatory Notes are necessarily brief and it is hoped that,

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despite their brevity, their contents will be adequate to stimulate readers to seek fuller accounts in the appropriate source books. In particular, this hope applies to the various legends etc., that are summarised in the Explanatory Notes.

It will be noticed that, whereas a large proportion of the inscriptions that follow is in Sanskrit, there is yet a significant amount in other languages especially Kannaḍa. In the English renditions, such texts have generally been summarised but care has been taken to give in as full terms as possible the references that they may contain to Vidyarāṇya.

Needless to say, in this Dedicatory volume addressed to Vidyāraṇya, only those inscriptions that bear relevance to the eontext of that personage have been included.

The initial work or the Sanskrit texts and initial drafts of their English version were prepared by Professor P. R. Srinivasan and Pandit V. S. Subrahmaniam. After scrutiny of these drafts by Professor D. C. Sircar, Dr. K. V. Ramesh and Professor P. Tirugnanasambandan, substantially revised drafts were prepared and fresh introductions and a large number of fresh explanatory notes were prepared by Members of the Trust.

Valuable assistance was provided by Members of the Madras Sanskrit College and by the Kuppuswami Sastri Research Institute. The Board of Trustees submits its acknowledgements and thanks to these valuable helpers.

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These two donations have greatly facilitated the capital cost of bringing out this volume. The Board of Trustees expresses the hope and confidence that these donations will be only the first of more such donations for the carrying on of the future work of the Trust.

The Board of Trustees wishes to place on record its deep appreciation and sincere thanks to the contributors.

To HIS HOLINESS, the Trustees submit, with reverence, their humble homage and devotion.

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SECTION 4 : DIACRITICAL NOTATIONS

Sanskrit words with diacritical marks and their pronunciation exemplified by English words.

आ	Ā	=	Āgama as in All
ई	Ī	=	Īśvara as in Police
ऊ	ū	=	Pūrṇa as in Rude
ए	Ē	=	Gaṇēśa as in Prey
ऐ	Ai	=	Aiśvarya as in File
ओ	Ō	=	Dāmōdara as in Oak
औ	Au	=	Dauhitra as in Owl
अं	Aṁ	=	Aṁbuja as in Ambassador
अः	Aḥ	=	Rāmaḥ as in Ahead
ङ्	Ṅ	=	Aṅga as in Tongue
ञ्	Ñ	=	Mañju as in Engine
ण्	Ṇ	=	Śāyaṇa as in Run
श्	Ś	=	Śiva as in Sure
ळ्	La	=	Bahula as in Knowledge

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PART II

THE INSCRIPTIONS

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THE INSCRIPTIONS

CHAPTER I

THE KĀNCHĪPURAM INSCRIPTION

The first inscription to be included in this volume dedicated to the memory of the Sage Vidyāraṇya is an inscription on stone to be found embedded on the right side of the *gō-pura* (temple tower) leading to the *abhishēka-maṇḍapa* (place of the holy bath of the deities) of Sri Varadarājasvāmi Temple at Kāñchīpuram in Tamil Nadu State. The inscription is not dated. It is in the Sanskrit language and the script is Grantha, a commonly accepted script used for Sanskrit writings in South India.

The inscription is addressed to Sāyaṇa, the younger brother of Mādhava who was to be later known as Vidyāraṇya after He assumed the saffron robes of an ascetic. It states the parentage and other details of the brothers.

The three brothers mentioned in this inscription are Mādhava the eldest (who, as already stated, was to be known as Vidyāraṇya after He became an ascetic), Sāyaṇa his younger brother (who was to be known as Bhāratītīrtha after he became an ascetic) and Bhōganātha the youngest brother. All three brothers, at one time or another, were to be counsellors of emperors and kings : Mādhava and Sāyaṇa to the Vijayanagar emperors and Bhōganātha to King Saṅgama II. The reference to the family being of the Bhāradvāja-gōtra is specially important in that it enables us to distinguish Mādhava to-be-Vidyāraṇya (who was sometimes called Mādhavamantri) from another Mādhava belonging to the Āṅgirasa-gōtra who was also an erudite scholar and who served the early Vijayanagara emperors as 'mantri' in the capacity of Provincial Governor of the area of modern Goa on the west coast of the Indiar Peninsula.

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The inscription is partly mutilated by the passage of time. The name of Mädhava himself is evident from the lettering of the inscription; following the name are two letters obliterated in the inscription which, on reconstruction, could be read as 'Bhaṭṭa' (as done by the renowned scholar Shri D. V. Gundappa in his book in Kannaḍa 'Vidyāraṇya and His Contemporaries') or as 'Mantri' or as 'Brahma' or 'Yogi'. Whichever the missing letters may have been, the meaning of the inscription is clear as being the first inscribed reference to Vidyāraṇya (under the name of Mādhava that he had before He took to the ascetic order).

It will be noted that Bhōganātha and preceptor Śrīkaṇṭhanātha mentioned in this inscription feature also in the Biṭraguṇṭa Inscription (Chapter 5).

TEXT [1]

स्वस्तिश्री: ।

श्रीमायी जननी पिता तव मुनिर्बोधायनो मायणो
ज्येष्ठो माधव – ◡ [2]भूष्णुरनुज: श्रीभोगनाथ: कवि: ।
स्वामी सङ्गमभूपति: कविवर: श्रीकण्ठनाथो गुरु:
भारद्वाजकुलेश सायण गुणैस्त्वत्तस्त्वमेवाधिक: ।।

ENGLISH RENDITION

Be all well !
Śrīmāyī thy Mother,
Thy father the great devotee Māyaṇa of the Bōdhāyana-sūtra(48),
Thy elder brother the illustrious Mādhava,
Thy younger brother Bhöganātha, the poet,
Thy liege-lord the King Saṅgama[3],
Thy preceptor the great poet Śrīkaṇṭhanātha,
Oh ! Sāyaṇa of the Bhāradvāja-götra
Who can excel thee in virtue but thyself !

1 Metre : *Śārdūlavikrīḍita*
2 The two lost syllables may be restored as : भट्ट, मन्त्रि, ब्रह्म or योगि
3 See Verses 7 and 35, Chapter 5.

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CHAPTER 2

THE BESTARAHALLI AND KĀPALŪRU GRANTS

This Chapter deals with the Copper-plate inscriptions relating to two grants made by Emperor Harihara I (1336-56 A.D.), the first emperor of Vijayanagara of the Saṅgama dynasty. The two grants (*śāsanas*) are taken together in this chapter since the first one (the Bestarahalli grant) relates to a gift made on the 18th April 1336 A.D., (which, from the text, appears to have been the date of the emperor's coronation as such) *before* the actual anointing ceremony and since the second (the Kāpalūru grant) relates to a gift made immediately *after* the said ceremony. The first grant, in the manner usual to occasions of great auspiciousness, is, so to say, a propitiatory grant made signifying the invocation of the blessings of the emperor's preceptor, the Sage Vidyāraṇya, the village so granted being named Vidyāraṇyapura.* The second grant, i.e. the one made *after* the coronation, is in the nature of a commemorative or celebratory grant and was made in the name of the emperor himself, the village being named Hariharapura.

The script of the Bestarahalli grant is Kannaḍa; the language used is essentially Sanskrit, the exception being in regard to the details of the boundaries of the granted area which are stated in Telugu. The Kāpalūru grant is recorded in Nandi-Nāgarī script (form of the Dēvanāgarī script then in use in South India) and the language is Sanskrit except for the boundaries of the granted areas which are in Telugu. The name of the sculptor is given in the first inscription in the Kannaḍa script as Nāgadēva but is not specifically mentioned in the second in Nandi-Nāgarī; however in view of the close identity of the first twentyseven verses in both inscriptions (and also in view of the fact that the inscription dealt with in Chapter 3 which is in Nandi-Nāgarī script was also made by

* It is of interest to note that, some sixty years later, a village named "Tittagudi" (in South Arcot District, Tamilnadu) was also known as "Vidyāraṇyapuram." Also see concluding portion of text and rendition in Chapter 12.

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Nāgadēva, thus indicating his proficiency in both scripts) it is fair to deduce that the sculptor of both inscriptions in this Chapter was Nāgadēva. The first twentyseven verses of both the grants are identical in almost all respects; the one perceptible difference is that the name of Harihara's mother is given in the first grant as Mānāmbikā and in the second as Gālāmbikā. It is claimed that the two copper-plates were uncovered in the villages after which they are named, Bestarahalli being in Kolar district of Karnataka State and Kāpalūru being in Nellore district of Andhra Pradesh.

From the language of the text in the two inscriptions, it would seem that the inscriptions were made as a record of the grants during the coronation ceremony of Harihara I and, therefore, could be presumed to have been inscribed on copper soon thereafter. It must however be stated that, due apparently to (a) some perceptible degree of lack of uniformity of lettering in each of the two scripts (b) absence of complete information relating to the donees and (c) some areas of uncertainty, not yet finally decided, about the historical details involved, questions have been raised by some authorities whether the two inscriptions are fully reliable as evidence of their contents.

The incident dealt with in both the texts in which Sage Vidyāraṇya features is the traditional account of how the site of the city of Vidyānagara (later Vijayanagara) came to be decided.

SECTION A

TEXT[1]

श्रीगणाधिपतये नमः ॥

आम्नायसन्दर्भकलाकवीन्द्रमनङ्गगर्वापहफालनेत्रम् ।
अर्धाङ्गभागादवरोधवन्तमाशास्महेऽभीष्टफलाय देवम् ॥ १ ॥

1 Metres : Verses 1—8, 11—12, 14—15, 18—20, 23—25, 29—30, 36, 38—39-*Upajāti*; verses 9, 10, 22, 37 *Upēndravajrā*; verses 13, 16, 28, 32—35 *Indravajrā*; verse 17 *Natkuṭakam*; verse 21 *Mandākrāntā*; verse 26 *Pṛithivī* verse 27 *Rathōddhatā*; verse 31 *Āryā*; verse 40 *Giti*; verses 41—44 *Anushṭubh*; verse 45 *Śālini*. The text is reproduced here from Ep. Carn. Vol. X, Bagepalli Taluk No. 70 (Bg. 70), Kolar District, with corrections here and there.

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प्राचीनवाक्सौधकपोत्रि[2]पोतं परोरजोमानसराजहंसम् ।
मन्देहवैरीन्दुहुताशनेत्रं वन्दामहे वारणराजवक्त्रम् ।। २ ।।

दंष्ट्रामयं यस्य तु केतकाग्रं दधाति सर्वामवनीमपूर्वाम् ।
स एष देवः सुमनोभिवन्द्यः सनातनः पातु पतिः किटीनाम् ।। ३ ।।

शरद्धनच्छायनिकायकायां शशांकलेखोल्लसितालकाग्राम् ।
शुकादिसेव्यां शुकलालयित्रीं वीणावतीं नौमि वचोधिदेवीम् ।। ४ ।।

वंशां[3]बुराशेः कुलतन्तुरिन्दुर्हरस्य कोटीरवतंसरत्नम् ।
अदक्षिणं चक्षुरधोक्षजस्य विचक्षणाः सम्प्रतिचक्षते यम् ।। ५ ।।

तस्मादुदीयाय बुधाभिधानो विस्मापनीयान्यमहाप्रभावः ।
यं बोधरूपामृतसिंधुबंधुं प्रचक्षते संततमेव सन्तः ।। ६ ।।

तमन्वयं कश्चिदलंचकार समान्वयो भूवलयस्य गोप्ता ।
पुरूरत्राः पुंखितरागवृत्त्या पुष्पेषुरूपः स्ववशोर्वशीकः ।। ७ ।।

अस्मादभूदायुरिति प्रतीतः प्रत्यर्थिनां भूपतिरर्थिनां च ।
संग्रामभूमौ समकालमेव संपादयामास महापदं यः ।। ८ ।।

अजायतास्मान्नहुषाभिधानो भुजावलाद्यो भुवमब्धिकाञ्चीम् ।
नराधिपैर्नम्यपदः शशास न केवलं नाकसदां च राज्यम् ।। ९ ।।

न याति रिक्तोऽप्यहितोऽथ तस्माद्ययातिनामा नृपतिः प्रतीतः ।
दयाधिको दानवशासनो वा[4]स्त्रिया स रेमे सह देवयान्या ।। १० ।।

चतुःसमुद्राधिपतेः सुतोऽभूत्ततश्चतुःषष्टिकलाप्रवीणः ।
नाम्ना यदुः कोऽपि नराधिपेन्द्रो धाम्ना प्रथातीतभुजप्रतापः ।। ११ ।।

तद्वंशमुक्तामणयो बभूवुश्चतुर्विधांगैः सहिता महीपाः ।
यदोः प्रतापाहिमभानुनास्ता प्रतीपदारास्मितचंद्रिकासीत् ।। १२ ।।

तेषां कुले कश्चन बुक्कनामा तेजोदुरापः समभून्महीपः ।
मगांबिका तस्य बभूव राज्ञी मेदिन्युदन्वत्तनयाधिविन्ना[5] ।। १३ ।।

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2 Read °कपोत°

3 Read अस्याम्बुराशेः as in the Kāpalur grant, published in N. D. 1. Vol. 1, C.P. No. 15.

4 Read °शासनोऽपि

5 The word 'अधिविन्ना' is lexicographically interesting c f : कृतसापत्न (त्रि) काष्यूढाधिविन्ना Amarakośa, Kāṇḍa 2, verse 7.

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तस्याभवत्संगमनामधेयः सरस्वतीगीतभुजापदानः ।
शौर्ये यमाहुः किल कार्त्तवीर्यं धैर्ये हिमाद्रिं महसीह सूर्यम् ।। १४ ।।

मानांबिका तस्य बभूव पत्नी महेश्वरस्येव महीध्रकन्या ।
विदर्भपुत्रीव नलस्य विष्णोर्लक्ष्मीरिवेन्द्रस्य पुलोमजेव ।। १५ ।।

तेनोदपाद्यन्त सुता महिष्यां तस्यां प्रशस्याकृतिना नृपेण ।
पंचाहितक्ष्मापतिकुंजराणां पंचाननाः पंचशराभिरूपाः ।। १६ ।।

हरिहररायकंपधरणीपतिबुक्कमही–
परिवृढमारभूरमणमुद्दनृपाः खलु ते ।
अनघगुणेषु तेषु नवखंडमहीश्वरता–
मभजत पूर्वजः स हि युधिष्ठिरवन्महसा ।। १७ ।।

सोऽयं विजित्याखिलदिग्विभागान् सुत्रामधामांगकलिंगपूर्व्यैः ।
उपास्यमानः क्षितिपैश्च सर्वामुर्वीमशात्कुंजरकोणपुर्याम् ।। १८ ।।

कदाचिदुत्तीर्य स तुंगभद्रां क्षमाधिपालो मृगयाभिलाषात् ।
आसाद्य सैन्यैः सह तीरमस्यास्तद्दक्षिणं काननमैक्षत[6]स्म ।। १९ ।।

तस्मिन् वने कंचन सारमेयं सदंशनैकाग्रदाग्रमुग्रम् ।
स संगमेशाब्धिशशी शशं च विसिस्मये वीक्ष्य दिशामधीशः ।। २० ।।

क्षोणीपालो हरिहरपतिः[7] श्रीविरूपाक्षदेवं
पंपादेवीसहचरममुं वीक्ष्य भक्तया प्रनुन्नः ।
संविन्मूर्तिं महिततपसं तस्य देवालया(स्य)न्त–
र्विद्यारण्यं यतिमभजत श्रीमहेशानमन्यम् ।। २१ ।।

प्रणम्य तस्यान्तिकसीम्नि भक्त्या
तपोमयं ज्ञानकलानिधानम् ।
वृत्तान्तमत्यद्भुतहेतुमेनं
विज्ञापयामास विशेषवेदी ।। २२ ।।

त्रिकालविज्ञाननिधिर्यतीन्द्रो
विहस्य किञ्चित्तमुवाच धीरम् ।
राजन् महाराजकुलासिकार्हा
सीमेयमत्यन्तबलैकमूलम् ।। २३ ।।

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6 Read काननमीक्षते स्म ।

7 Kāpalūr plates reads हरिहर इति ।

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विद्याभिधानामलकानवद्या–
मल्लावनीनाथ पुरीं विदध्याः ।
पुरीं नवद्वारवतीमुपेत्य
पुरन्दरश्रीः सकलां च पृथ्वीम् ।। २४ ।।

वीरश्रियो युद्धसमाहृताया विहारभूमण्डपतामुपेते ।
भुजे भुजंगेन्द्रसमे बिभर्तु भवानिति क्ष्मापतिमाददेश ।। २५ ।।

तदा हरिहरेश्वरः स विरचय्य तच्छासनं
नृपासनमुपागतः श्रितसितातपत्रोज्ज्वलः ।
विधाय खलु षोडशाप्रतिनिधीनि दानान्यहो
व्यरोचत विशालसीम्नि नगरे हि विद्याभिधे ।। २६ ।।

अष्टपंचयुगलैकसंख्यया संयुते शकनृपस्य वत्सरे ।
धातृमाधववलक्षसप्तमीस्वह्नि सत्यनघलग्नतारके ।। २७ ।।

फालाभिषेकोत्सवतः पुरस्तात्पंपाविरूपाक्षमहेश्वरस्य ।
चक्रेऽहिताखंडिलविक्रमश्रीः सत्पात्रसाद्भूपतिरग्रहारान् ।। २८ ।।

श्रीमद्भरद्वाजकुलोद्भवाय पुरोगमायाखिलवह्वृचानाम् ।
आश्लायनं[8] सूत्रमुपाश्रिताय समस्तशास्त्रस्मृतिपारगाय ।। २९ ।।

वेदान्तवेद्याय दयाकराय नित्यान्नदाने च विचक्षणाय ।
अरेकेरेन्द्राय च भास्कराय सुताय पंपाविरुपाक्षनाम्नः ।।
भूदानयोग्याय महीसुराय द्विजोत्तमायामिततेजसेऽस्मै ।। ३० ।।

घनशैलपुरीनामनि राच्यके[9] यकुरीति नीवृतिभाजि[10] ।
कोंडकामलवल्लूरिशीमनि श्रीतुंमदामलस्तल[11]नामनि ।। ३१ ।।

रेमानिपडच्या इह पुल्लगल्लुग्रामद्वयात्पश्चिमदिङ्मुखस्थम् ।
मालारव्यपुर्या नरेमादेपल्लि पल्लिद्वयात्प्राग्दिशि भागसंस्थम् ।। ३२ ।।

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8 The word आश्लायन is used here probably for the sake of the metre. The correct reading of the word is आश्वलायन. Such contractions are sometimes noticed in records.

9 Read राज्यके

10 The Metre is defective and नीवृतिभाजि may be read as नीवृद्भाजि

11 Probably for स्थल

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बिळूरनाम्नः श्रुतितुरकपल्लिग्रामद्वयात्किञ्चन दक्षिणस्याम् ।
चंवालपल्या इह कोंडिकोंडग्रामद्वयादुत्तरभागसंस्थम् ।। ३३ ।।

मालारव्यपुर्या परया समेतं श्रीबीरपुर्याह्वयपल्लिकेन ।
गोट्लाभिपल्याश्चिलमानपल्लि पल्लिव्रयेणापि च संप्रयुक्तम् ।। ३४ ।।

आरामवापीसहितं तटाकमा चन्द्रतारार्कमतीव भोग्यम् ।
ग्रामोत्तमं यारगुडीतिनाम्ना विख्यातिमाश्रित्य विराजमानम् ।। ३५ ।।

विद्याभिधारण्यपुरं प्रशस्तं पुराख्यया नूतनयानवद्यम् ।
निधाननिक्षेपजलोपलाक्षीणागामिसिद्धैरथ साध्ययुक्तैः ।। ३६ ।।

समन्वितं संततमष्टभोगैः सस्योत्तरारामतटाकयुक्तम् ।
शुभोदये राज्यमहाभिषेकक्रियादिने हरिहररायभूपतिः ।। ३७ ।।

ददौ मुदा सस्यफलैः समन्वितं चिराय तस्मै सह वारिधारया ।। ३८ ।।

समस्तदेवासुरपूजितस्य निरस्तलोकत्रयनेत्रधाम्नः ।।
स्वयंभुवः पादसरोजभृंगः श्रीशैलनाथस्य महेश्वरस्य
प्रभास्करेण[12] च्चिरवारपल्लीं पूजाविधानाय सुधांशुमौलेः ।। ३९ ।।

इदमाखिलराजशेखरमधुकरझंकारगीतमाहात्म्यम् ।
श्रीमद्धरिहरेन्द्रनृपतेः शासनमचलैकपारिजातस्य ।। ४० ।।

त्वष्ट्रा तच्छासनं स्वामिशासनेन विनिर्मितम् ।
शासनाचार्यवर्येण नागदेवेन शिल्पिना ।। ४१ ।।

अस्याग्रहारवर्यस्य चतुःसीमाविनिर्णयः ।
सर्वेषां सुखबोधाय लिख्यते देशभाषया ।। ४२ ।।

Telugu Portion

तूर्पु क्कुरेमानिपडि पुल्लगल्लु । आ मध्ये वामलदंडे । अंदुकु दक्षिणान मल्लय्यगुट्ट । अंदुकु दक्षिणान शूदिगुट्ट । अंदुकु दक्षिणाल नलकटव । दक्षिणानकु कोंडिकोंड चंचलपलि । आ मध्ये वंदार्लदिन्न । अंदुकु नेरदिन्न

12 Read प्रभास्करश्चच्चिरवार°. The name of the person is Bhaskara. Cf : verse No. 30 above. The letter श्र is probably added before his name for the sake of the metre.

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मीदटनु अडतेरुवु। अंदुकु परमटनु नेमलडुगु मानि बंड मेर परमटिकि मालपल्लि नरेमादेपल्लि। आ मध्य नेमलडुगु मानि वंडनुंडि निलकटव मेर अंदुकु वुत्तरं कूगटिमानि गुट्ट अंदुकु वुत्तरं कुंदलगुट्ट अंदुकु वुत्तरं चिल्लमानिबंड अंदुकु वुत्तरं नल्लरालु। अंदुकु वुत्तरं कोविलगुंड्ल अंदुकु वुत्तरं वंदमानि येटिगुंडानु पिल्लगुंड्लकु तूर्पुन वेलि वुत्तरानकु बिलूरु तुरकपल्ले। आ मध्य पिल्लगुड्लकु तूर्पुन मद्यम्मगुडि गोंडानु मादेम्म गुंड्लकु वलि पेद्दबंडगुंडानु मल्लय्यगुंड्लनु कुंडानु आ मलैय्य-गुंड्लनुंडि मेडिमानु भाविगुंडानु कोपलि गुंड्लकुवलेनू चिरुवारपल्ले पोलिमेर॥

दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनम्।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम्॥ ४३॥

स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनम्।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत्॥ ४४॥

सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः।
सर्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामचन्द्रः॥ ४५॥

श्रीविरूपाक्ष (In Kannaḍa Characters)

ENGLISH RENDITION

Obeisance to Gaṇēśa, the Lord of the Heavenly Hosts ! (1)

Verse 1 : To Him, Lord Śiva, who is the supreme poet in the art of composing Āmnāya (the Vēdas) (4)

To Him who has on His forehead the (third) eye which curbed the pride of Ananga (Cupid) (19)

To Him of whose body the (left) half has been assumed by (has become the abode of) His Divine Consort (4)

To Him we pray that our wishes be granted.

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Verse 2 : To Lord Gaṇēśa, the elephant-headed one(1) who is as a young dove sporting in the nectar of the Ancient Sounds (the Vēdas) (39)

Who is the swan disporting in the unblemished mind,

Whose eyes are Mandēhavairi (17) (Lord Sūrya, the Sun-god), Indu (the Moon-god) and Hutāśa (the God of Fire)

To Him we offer our worship.

Verse 3 : To that eternal God (Lord Vishṇu) (3) who, as the Lord of Boars, carried the earth on His tusks(10) as efffortlessly as the Kētaki flower bears the bee (36)

To that God who is beloved of the pure-minded.

To that God, we pray for our protection.

Verse 4 : That Goddess (Sarasvatī) (5) whose form is (shines) like the (clear white) autumnal clouds

That Goddess whose (lovely) curly forelocks are adorned by the crescent moon.

That Goddess who is served by Śuka (29) and other sages

That Goddess who sports with a parrot and carries a Vīṇā (5)

To That Goddess of Speech I offer my worship.

Verse 5 : From the Moon

Who was born of the vast ocean (the Milky Ocean (8)

Who, learned people say, is a jewel on the crest of God (Lord Śiva) (4)

Who is the left eye of Adhōkshaja (Lord Vishṇu) (3)

Arose the Lunar race (of royalty).

Verse 6 : His (the Moon's) son was Budha who possessed wisdom of unparalleled renown and whom men of grace ever consider as kin to the nectar-like ocean of knowledge.

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Verse 7 : His race was adorned by Purūravas (20) who was the protector of the earth, and who, by his enchanting handsomeness even as that of Cupid, won the Celestial damsel Urvaśi (26) to wife.

Verse 8 : To him was born the king Āyu. This (famous) king gave simultaneously "Mahāpada" (Heaven) to his enemies in the field of battle and "Mahāpada" (high positions) in his territories to his supplicants(55).

Verse 9 : His son was Nahusha (21) and he, at whose feet bowed in respect other rulers, exercised, by the might of his arms, rulership not only over the earth begirded by the oceans but also over the kingdom of the Dēvas (24).

Verse 10 : His son was Yayāti noted for his extreme compassion, from whom none—not even his enemies— returned empty-handed and who, chastiser as he was of the Demons, yet lived joyously with Dēvayānī (22)

Verse 11 : To this King, who lorded it over the four oceans, was born king Yadu who was well-versed in all the sixtyfour arts (46) and whose majesty and splendour were even more than the renown of his prowess.

Verse 12 : Many were the kings of pearl-like character in the lunar race who possessed armies of all four categories (elephant-corps, chariot-corps, cavalry and infantry); (outstanding among them) the unbedewed sun-like prowess of Yadu banished the moon-like smiles of the wives of his enemies (i.e. by putting those enemies to dire distress).

Verse 13 : Of that lineage was born king Bukka of matchless might; and his queen was Magāmbikā. The earth (Bhūdēvi) and the daughter of the Ocean (Śrīdēvī, the Goddess of Prosperity) were equally inseparable from him.

Verse 14 : To him was born Sañgama, the glory of whose valour was sung by Sarasvatī (the Goddess of Learning) Herself. In prowess he was like Kārtavīrya (13), in firmness and constancy he was like Himādri (28) and in splendour he was like Sūrya (17).

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Verse 15 : Mānāmbikā, Saṅgama's consort, was unto him even as Mahīdhrakanyā (Goddess Pārvatī, consort of Lord Śiva and daughter of Himavān, the Lord of Mountains) is unto Mahèśvara (Lord Śiva), even as Vidarbhaputrī (i.e. daughter—Princess—of Vidarbhadēśa, Damayantī) was unto Nala ([23]), even as Lakshmī is to Vishṇu and even as Pulōmajā([24]) is to Indra (King of the Celestials).

Verse 16 : Mānāmbikā bore her illustrious lord five praiseworthy sons. To their enemies they were as the lion is to the elephant. And they were handsome like Pañchaśara (Cupid) ([19]).

Verse 17 : They were *Harihara-ṛāya*, *Kampa-dharaṇīpati*, *Bukka-mahīparivṛidha*, *Māra-bhūramaṇa*, and *Mudda-nṛipa*. Among these princes of unsullied virtue, Harihara was the eldest even as Yudhishṭhira ([16]) was (among the Pāṇḍavas). He became the lord of a domain called Navakhaṇḍa.

Verse 18 : Triumphant in all directions, victor over several states like Aṅga and Kaliṅga ([60], [61]) he, Harihara, resplendent like Indra, ruled the earth from Kuñjarakōṇapurī, respectfully waited upon by all the kings.

Verse 19 : Once, setting out on a hunting expedition, king Harihara crossed the River Tuṅgabhadrā ([59]) with his retinue and on reaching its southern bank beheld a forest.

Verse 20 : There, in the forest, the king Harihara, moon of the ocean (lineage) of Saṅgama, saw a hound with sharp and bared fangs and intense fury and (confronting it) a hare, and was amazed.

Verse 21 : King Harihara, then, (in the temple nearby) beheld (i.e. worshipped), with devotion, the Form of Lord Virūpāksha ([4]) with His Consort Pampādevī. In the inner precincts of that temple, he, the king, saw the Sage Vidyāraṇya, the ascetic comparable to Lord Śiva Himself, the one of supreme austerity and devotion, the very embodiment of pure knowledge.

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Verse 22 : Approaching Him (the Sage), and prostrating himself before this embodiment of spiritual attainment and repository of ultimate knowledge, to whom special reverence was due, the King related this incident (of the hound and the hare) which had caused him great amazement.

Verse 23 : That one, supreme among those who have achieved perfect self-control, aware of all (happenings) in the three tenses (the past, the present and the future) smiled a little and addressed the warrior (thus) : "Oh, King, this place is worthy to be the seat of an imperial dynasty and a foundation for matchless strength."

Verse 24 : "Establish (here) a city to be named Vidyā beautiful even as Alakā ([25]), possessing nine gates (like Dvārakā) ([27]), splendorous like the capital of the King of Serpents ([34]) and exercise your sway from this city."

Verse 25 : "From this city, like Indra and with prowess like the King of Serpents, rule vast dominions which, with the blessings of the Goddess of Valour, you shall conquer in several battles". Thus ordered the Sage, the King.

Verse 26 : The King, after fulfilling the commands of the Sage, after attaining the throne, under a loftily-held white parasol([56]), having unstintingly and faithfully performed the prescribed sixteen gifts([45]), reigned with universal acclaim in that city of Vidyā the dimensions of which were vast.

Verses 27 *and* 28 : Harihara, before his ceremonial anointment, and in the presence of the great God Virūpāksha with His Divine Consort Pampā, bestowed on worthy recipients several Brāhmin settlements([44]) in the year Dhātṛi, Śaka 1258([40]), on the seventh day of the waxing moon in the month of Vaiśākha([42]) under an auspicious combination of zodiacal and stellar influence (April 18, 1336 A.D.).

Verses 29 *and* 30 : One of the gifts was to Bhāskara, the chief of the village of Arekere, who was the son of (a Brāhmin named) Pampā-Virūpāksha belonging to the Bhāradvāja-gōtra([47]), Bahvṛicha-śākhā and Āśvalāyana-sūtra([48]); Bhāskara

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was well-versed in all the Śāstras and Smṛitis[48] and in Vēdānta[39]; he was a Brahmin of great nobility and compassion given to the daily feeding of the poor; in all, he was richly deserving of the gift.

Verses 31 *to* 38 : With the pouring of lustral waters and with gifts of grains and fruits and with utmost pleasure, on that auspicious day of coronation, the king bestowed (on the above named Bhāskara) an excellent village named Yāraguḍi, now renamed Vidyāraṇyapura (i.e. named after Sage Vidyāraṇya) including all the rights of use, income and usufructs and including gardens, stepwells, tanks and fields in unrestricted and absolute ownership as long as the moon and the stars last. The village so gifted was situated in Ghanaśailapuri (present Penukoṇḍa division of Anantapur district of Andhra Pradesh State) in the division of Yakurī in the subdivision of Koṇḍakāmalavallūru and in the locality of Tummadāmala; it lay to the west of Rēmānipaḍi and Pullagallu, to the east of the two villages Mālāpurī and Naramādepalli, slightly to the south of Bilūru and Turakapalli and to the north of Chambālapalli and Koṇḍikoṇḍa, along with Mālāpurī and the three hamlets of Bīrapurī, Goṭlapalli and Chilagānapalli.

Verse 39 : Through Bhāskara, who was even as a bee at the lotus-like feet of the God (Lord Śiva) who is worshipped by all the Celestials and all the Asuras, who has the three worlds as His (three) eyes, whose origin lies in Himself, who is the lord of Śrīśaila, was donated the village of Chiruvārapalli (apparently the same as named in the previous verse as Chilangānapalli) for the worship of Sudhāṁśumauli (Lord Śiva).

Verse 40 : This proclamation of gift, in its entirety, sings the praise, in notes as melodious as the humming of bees, of King Harihara who reigned as the one Pārijāta tree [24] on the earth.

Verse 41 : The eminent sculptor and copper-worker and engraver of plates, Nāgadeva, engraved this charter on the orders of the King.

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Verse 42 : For easy reference, the boundaries of the agrahāra (Brāhmin settlement that was gifted) are appended in the local language (Telugu).

Then Follow in The Telugu Language Details of The Demarcation of the Village Itself.

Verse 43 : As between the giving of a gift and the maintenance of an existing gift, the latter is more meritorious; by the former, one attains Paradise, but, by the latter, one attains the feet of the Lord Himself.

Verse 44 : To preserve and maintain gifts given by (even) another donor is far more blessed than the giving of gifts by oneself. The misappropriation by a person of the gift made by anyone negates the virtue of any gifts made by that person.

Verse 45 : Lord Rāmachandra(14) entreats, time and time again, future rulers to preserve for all time their normal Dharma (moral duty) of making such gifts.

Sign-Manual : *Śri Virūpāksha*(57)

SECTION B : THE KĀPALŪRU GRANT

TEXT[1]

First Plate

श्रीगणाधिपतये नमः ।।

नमस्तुङ्गशिरश्चुम्बिचन्द्रचामरचारवे ।
त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे [2]।। १।।

1 Text is as per N.D. 1, Part 1, C. P. No. 15, pp. 117-124 with the mistakes corrected then and there.

2 Metres Verses 1, 30—46, 48—49 Anushṭubh; verses 2—9, 12, 13, 15, 16, 19—21, 24—26 *Upajāti*; verses 10., 11, 23, *Upēndravajrā*; verses 14, 17, 29 *Indṛavajrā*; verse 18 *Natkuṭakam*; verse 22 *Mandākrāntā* verse 27 *Pṛithvī*; verse 28 *Ratlōddhatā*; verse 47 Giti verse 50 *Śālinī*.

The verse No. 1 is not found in Bg: 70 of E.C. Vol. X.

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आम्नायसन्दर्भकलाकवीन्द्रमनङ्गवर्षापहफालनेत्रम् ।
अर्द्धाङ्गभागादवरोधवन्तमाशास्महेऽभीष्टफलाय देवम् ।। २ ।।

प्राचीनवाक्सौधकपोतपोतं[3] परोरजोमानसपद्महंसम् ।
मन्देहवैरीन्दुहुताशनेत्रं वन्दामहे वारणराजवक्त्रम् ।। ३ ।।

दंष्ट्रामयं यस्य तु कैतकाग्रं दधाति सर्वामलिनीमिवोर्वीम् ।[4]
स एष देवः सुमनोभिवन्द्यः सनातनः पातु पतिः किटीनाम् ।। ४ ।।

सशारदाभ्राभ्रनिकाशकायां[5] शशांकलेखोल्लसितालकाग्राम् ।
शुकादिसेव्यां शुकलालयित्रीं वीणावतीं नौमि वचोधिदेवीम् ।। ५ ।।

अस्याम्बुराशेः कुलतन्तुरिन्दुर्देवस्य[7] कोटीरवतंसरत्नम् ।
अदक्षिणं चक्षुरघोक्षजस्य विचक्षणाः सम्प्रतिचक्षते यम् ।। ६ ।।

तस्मादुदीयाय बुधाभिधानो विस्मापनीयप्रतिभाप्रभावः ।[8]
यं बोधरूपामृतसिंधुबंधुं प्रचक्षते सन्ततमेव सन्तः ।। ७ ।।

तमन्वयं कश्चिदलंचकार समन्वयं[9] भूतलयस्य गोप्ता ।
पुरूरवाः पुंखितरागवृत्त्या पुष्पेषुरूप[10]खवशोर्वशीकः ।। ८ ।।

अस्मादभूदायुरिति प्रतीतः प्रत्यर्थिनां भूपतिरर्थिनां च ।
संग्रामभूमौ समकालमेव संपादयामास महापदं यः ।। ९ ।।

अजायतास्मान्नहुषाभिधानो भुजाबलाढ्यो भुवमब्धिकाञ्चीम् ।
नराधिपैर्नम्यपदः शशास न केवलं नाकसदां च राज्यम् ।। १० ।।

न याति रिक्तोऽप्यहितोऽथ तस्माद्ययातिनामा नृपतिः प्रतीतः ।
दयाधिको दानवशासनो [11]वा स्त्रिया स रेमे सह देवयान्या ।। ११ ।।

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3 Bg. 70 reads कपोत्रिपोतं
4 *Ibid* reads केतकाग्रं दधाति सर्वामवनीमपूर्वाम
5 *Ibid* reads शरद्घनच्छायनिकायकायां
6 *Ibid* reads वंशाम्बुराशेः
7 *Ibid* reads हरस्य
8 *Ibid* reads विस्मापनीयान्यमहाप्रभावः ।
9 *Ibid* reads समान्वयो भूवलयस्य गोप्ता।
10 *Ibid* reads °रूपः स्व°
11 Better read. °शासनोऽपि

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चतुःसमुद्राधिपतेः सुतोऽभूत्ततश्चतुःषष्टिकलाप्रतीतः ।[12]
नाम्ना यदुः कोऽपि नराधिपेन्द्रो धाम्ना प्रथातीतभुजप्रतापः ॥ १२ ॥

तद्वंशमुक्तामणयो बभूवुश्चतुर्विधांगैः सहिता महीपाः ।
यदोः प्रतापाहिमभानुनास्ता प्रतीपदारास्मितचन्द्रिकासीत् ॥ १३ ॥

तेषां कुले कञ्चन बुक्कनामा तेजोदुरापः समभून्महीपः ।
मेगांबिका[13] तस्य बभूव राज्ञी मेदिन्युदन्वत्तनयाधिविन्ना ॥ १४ ॥

तस्याभवत्संगमनामधेयः सरस्वतीगीतभुजापदानः ।
शौर्ये यमाहुः किल कार्तवीर्यं धैर्ये हिमाद्रिं महसीह सूर्यम् ॥ १५ ॥

गालांबिका[14] तस्य बभूव पत्नी महेश्वरस्येव महीध्रकन्या ।
विदर्भपुत्रीव नलस्य विष्णोर्लक्ष्मीरिवेन्द्रस्य पुलोमजेव ॥ १६ ॥

तेनोदपाद्यन्त सुता महिष्यां तस्यां प्रशस्या कृतिना नृपेण ।
पंचाहितक्ष्मापतिकुंजराणां पंचाननाः पंचशराभिरूपाः ॥ १७ ॥

हरिहररायकम्पधरणीपतिबुक्कमही–
परिवृढमारभूरमणमुद्वृनृपाः खलु ते ।
अनघगुणेषु तेषु नवखण्डमहीश्वरता–
मभजत पूर्वजः स तु युधिष्ठिरवन्महसा ॥ १८ ॥

सोऽयं विजित्याखिलदिग्विभागान्
सुव्रामधामाङ्गकलिङ्गपूर्वान् ।
उपास्यमानः क्षितिपैश्च सर्वा–
मुर्वीमशात् कुञ्जरकोणपुर्याम् ॥ १९ ॥

कदाचिदुत्तीर्य स तुङ्गभद्रां
क्षमाधिपालो मृगयाभिलाषात् ।
आसाद्य सैन्यैः सह तीरमस्या–
स्तद्दक्षिणं काननमीक्षते स्म ॥ २० ॥

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12 Bg. 70 reads. कलाप्रवीणः

13 *Ibid* reads मगांबिका Probably the *ēmātrā* was not engraved by the engraver. In this verse the word अधिविन्ना is lexicographically interesting cf : F. Note No. 5 of Bestarahalli grant.

14 *Ibid* reads मानांबिका

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तस्मिन् वने कंचन सारमेयं
सदंशनैकाग्ररदाग्रमुग्रम् ।
स सङ्गमेशाब्धिशशी शशं च
विसिस्मये वीक्ष्य दिशामधीशः ।। २१ ।।

क्षोणीपालो हरिहर इति[15] श्रीविरूपाक्षदेवं
पंपादेवीसहचरमिमं[16] वीक्ष्य भक्तया च नम्रः[17] ।
संविन्मूर्तिं महिततपसं तस्य देवालयान्ते[18]
विद्यारण्यं यतिमभजत श्रीमहेशानमन्यम् ।। २२ ।।

प्रणम्य तस्यान्तिकसीम्नि भक्त्या
तपोनिधिं ज्ञानकलानिधानम् ।
वृत्तान्तमत्यद्भुतहेतुमेनं
विज्ञापयामास विशेषवन्द्यम् ।। २३ ।।

त्रिकालविज्ञाननिधिर्यतीन्द्रो
विहस्य किञ्चित्तमुवाच वीरम् ।
राजन् महाराजकुलासिकार्हा
सीमेयमत्यन्तबलैकमूलम् ।। २४ ।।

विद्याभिधानामलकानवद्या–
मिरावनं[19] नाथ पुरीं विदध्याः ।
पुरीं नवद्वारवतीमुपेत्य
पुरन्दरश्रीः सकलां च पृथ्वीम् ।। २५ ।।

वीरश्रियो युद्धसमाहृताया
विहारभूमंट[20]पतामुपेते ।
भुजे भुजंगेन्द्रसमे विभर्त्ति[21]
भवानिति क्ष्मापतिमादिदेश ।। २६ ।।

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15 Bg. 70 reads हरिहरपति:
16 *Ibid* reads °चरममुं
17 Ibid read भक्तया प्रनुन्नः
18 Ibid reads. °यान्त विद्या°
19 *Ibid* reads °मन्नावनीनाथ
20 Read मण्डपता°
21 Better read. विभत्त

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तदा हरिहरेश्वरः स विरचय्य तच्छासनं
नृपासनमुपागतोच्छ्रितसि[22]तातपत्रोज्ज्वलः ।
विधाय खलु षोडशाप्रतिनिधीनि दानान्यहो
व्यरोचत विशालसीम्नि नगरे हि विद्याभिधे ।। २७ ।।

Second Plate

अष्टपंचयुगलैकसंख्यया संयुते नृपशकस्य वत्सरात्
धातृमाधववलक्षसप्तमीपुष्यतारहरिलग्नके शुभे ।। २८ ।।

पट्टाभिषेकोत्सवतः परस्तात् पंपाविरूपाक्षमहेश्वरस्य ।
सत्संनिधौ सत्यपराक्रमस्तु चक्रे महान् भूपतिरग्रहारम् ।। २९ ।।

विश्वामित्रकुलीनाय आश्वलायनसूत्रिणे ।
ऋक्शाखाध्यायिने वेदवेदान्तागमवेदिने ।। ३० ।।

शंकुकेशवभट्टस्य सूनवेऽनन्तसूरये ।
श्रौतस्मार्तसदाचारनिरताय मनीषिणे ।। ३१ ।।

भूदानपात्रभूताय भूमिदेवाग्रयायिने ।
विनीताय विशिष्टाय विख्याताय महात्मने ।। ३२ ।।

चन्द्रगिर्याख्यराज्ये तु पडनाडोस्तु सीमनि ।
नद्याः सुवर्णमुख्याया स्थले पुण्ये मनोहरे ।। ३३ ।।

प्राग्भागे पनलूरोस्तु चिललूरोस्तु दक्षिणे ।
प्रतीच्यां गुनुपाडोस्तु उत्तरे चानमेडुतः ।। ३४ ।।

कापलूरं महाग्रामं वासयोग्यं मनीषिणाम् ।
प्रतिनाम्ना हरिहरपुरमित्येव विश्रुतम् ।। ३५ ।।

सर्वमान्यं चतुःसीमासंयुतं च समन्ततः ।।
निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितम् ।
अक्षिण्यागामिसंयुक्तमेकभोग्यं सभूरुहम् ।। ३६ ।।

वापीकूपतटाकादिकच्छेनापि च संयुतम् ।
पुत्रपौत्रादिभिर्भोग्यं क्रमादाचन्द्रतारकम् ।। ३७ ।।

22 Bg. 70 reads. °गतः श्रितातपत्रोज्ज्वलः

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हरिहरमहारायो माननीयो मनस्विनाम् ।
सहिरण्यपयोधारापूर्वकं दत्तवान् मुदा ।। ३८ ।।

ग्रामस्य यजमानस्तु प्रतिगृह्याग्रहारकम् ।
परिकल्प्य स वृत्तीस्तु षष्टि चार्धं तदर्धकम् ।। ३९ ।।

संस्थाप्य वृत्तीः त्रिंशत्ताः द्विजेभ्यो दत्तवान् मुदा ।
वृत्तिमन्तो विलिख्यन्ते गोत्रसूत्रपुरस्सरम् ।। ४० ।।

भारद्वाजकुलोद्भूतो बह्वृचोऽनन्तयात्मजः ।
सिंगाभट्टः सदाचरः वृत्तित्रयमिहाश्नुते ।। ४१ ।।

श्रीवत्सगोत्रसंभूतो याजुषस्तिम्मनात्मजः ।
मल्लभट्टस्तु दान्तोऽयं वृत्तिद्वयमिहाश्नुते ।। ४२ ।।

काश्यपस्तु यजुर्वेदी नागणार्यस्य नन्दनः ।
पोचनारव्यः सुशीलोऽयं वृत्तिद्वयमिहाश्नुते ।। ४३ ।।

शाण्डिल्यगोत्रसंभूतमाधवस्य तनूभवः ।
याजुषो मल्लभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।। ४४ ।।

हरितस्तु यजुर्वेदी चेल्लपिल्लात्मजः सुधीः ।
विद्वांस्तु नारिभट्टोऽयं वृत्तिद्वयमिहाश्नुते ।। ४५ ।।

Third Plate[23]

श्रीमद्वामनमुद्रांकशिलाशासनचिह्निताः ।
अवधयो लिख्यन्तेऽत्र लक्षणैर्देशभाषया ।। ४६ ।।

Telugu Portion

कापलूरिकि परनाममैन हरिहररायपुरमनेडि
सर्वमान्य अग्रहारं वध य[24] शासन विवरं ।। तूर्पुकु
कापलूरि गुनुपाडि नडुम पुट्ट छुद्रदरायि मेर ।
आग्नेयानकु कुचिकाडु पोलमेर कूडिन पातुरायि मेर ।

23 One or two plates containing the names of the donors seem to be missing.

24 Read यी

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दक्षिणानकु अनमेडि पोलं कापलूरि पोलं कूडिनट्टु
तुम्मचेट्टवद्द पातुरायि मेर। नैऋतिमूल नर्यतपल्लं
नडुमिराय मेर। पडमटिकि पनुलूरि नडुम मामिडि-
कालुव मेर। वायव्यानकु वोजिलपोलं कूडिन पातिन
रायि मेर। उत्तरानकु चिलुमतु पोलं कूडिनदि
नवन्नदरायि मेर। यीशान्यं कुर्ल्गोड पोलं कूडिन
पातिन रायि मेर॥

इदमखिलराजशासनमधुकरझंकारगीतमाहात्म्यम्।
राज्ञो हरिहरनृपतेः शासनमचलैकपारिजातस्य॥ ४७॥

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम्।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम्॥ ४८॥

एकैव भगिनी लोके सर्वेषामेव भूभुजाम्।
न भोग्या न करग्राह्या विप्रदत्ता वसुन्धरा॥ ४९॥

सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः।
सर्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामचन्द्रः॥ ५०॥

श्रीविरूपाक्ष[25]

ENGLISH RENDITION

Obeisance to Lord Gaṇeśa, Lord of the Heavenly Hosts (1)

Verse 1 : Salutations to Śambhu (Lord Śiva) whose white forehead is kissed (adorned by the crescent moon(4) like the whisk of Royalty and who is the prime support even for the origin of (the city of) the three worlds.

Verse 2 : To Him, Lord Śiva,

Who is the supreme poet in the art of composing Āmnāya (the Vēdas) (4)

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To Him who has on His forehead the (third) eye which curbed the pride of Anaṅga (Cupid)(19)

To Him of whose body the (left) half has been assumed by (has become the abode of) His Divine Consort(4)

To Him we pray that our wishes be granted.

Verse 3 : To Lord Gaṇēśa, the elephant-headed one(1)

Who is as a young dove sporting in the nectar of the Ancient Sounds (the Vedas)(39).

Who is the swan disporting in the unblemished mind

Whose eyes are Mandēhavairī (17) (Lord Sūrya, the Sun God), Indu (the Moon God) and Hutāśa (the God of Fire)

To Him we offer our worship.

Verse 4 : To that eternal God (Lord Vishṇu) (3)

Who, as the Lord of Boars, carried the earth on His tusks (10) as effortlessly as the Kētakī flower bears the bee(38)

To that God who is beloved of the pure-minded

To that God, we pray for our protection.

Verse 5 : That Goddess (Sarasvatī)(5) whose form is (shines) like the (clear white) autumnal clouds

That Goddess whose (lovely) curly forelocks are adorned by the crescent moon

That Goddess who is served by Śuka (29) and other sages

That Goddess who sports with a parrot and carries a Vīṇā (5).

To that Goddess of Speech I offer my worship.

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Verse 6 : From the Moon
Who was born of the vast ocean (the milky Ocean (8)
Who learned people say is a jewel on the crest of God (Lord Śiva)(4)
Who is the left eye of Adhōkshaja (Lord Vishṇu(3)
Arose the Lunar race (of Royalty).

Verse 7 : His (the Moon's) son was Budha who possessed wisdom of unparalleled renown and whom men of grace ever consider as kin to the nectar-like ocean of knowledge.

Verse 8 : His race was adorned by Purūravas (20) who was the protector of the earth, and who, by his enchanting handsomeness even as that of Cupid, won the Celestial damsel Ūrvaśi (26) to wife.

Verse 9 : To him was born the King Āyu. This (famous) king gave simultaneously "Mahāpada" (Heaven) to his enemies in the field of battle and "Mahāpada" (high positions) in his territories to his supplicants(55).

Verse 10 : His son was Nahusha(21) and he, at whose feet bowed in respect other rulers, exercised, by the might of his arms, rulership not only over the earth begirded by the oceans but also over the kingdom of the Dēvas(24).

Verse 11 : His son was Yayāti noted for his extreme compassion, from whom none—not even his enemies—returned empty-handed and who, chastiser as he was of the Demons, yet lived joyously with Dēvayānī(22).

Verse 12 : To this king, who lorded it over the four oceans, was born king Yadu who was well-versed in all the sixtyfour arts(46) and whose majesty and splendour were even more than the renown of his prowess.

Verse 13 : Many were the kings of pearl-like character in the lunar race who possessed armies of all four categories (elephant-corps, chariot-corps, cavalry and infantry); (out-

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standing among them) the unbedewed sunlike prowess of Yadu banished the moon-like smiles of the wives of his enemies (i.e. by putting those enemies to dire distress).

Verse 14 : Of that lineage was born King Bukka of matchless might; and his queen was Magāmbikā. He was even like Lord Vishṇu flanked by His two wives Bhūdēvī (the earth) and Śrīdēvī (Goddess of Wealth and of the Ocean).

Verse 15 : To him was born Saṅgama, the glory of whose valour was sung by Sarasvatī (the Goddess of Learning) Herself. In prowess he was like Kārtavīrya(13) in firmness and constancy he was like Himādri(28) and in splendour he was like Sūrya(17).

Verse 16 : Gālāmbikā, Saṅgama's consort, was unto him even as Mahīdhrakanyā (Goddess Pārvati, consort of Lord Śiva) and daughter of Himavān, the Lord of Mountains, is unto Mahēśvara (Lord Śiva), even as Vidarbhaputrī (daughter of the Vidarbha king *i.e.* Damayantī) was unto Nala (23) even as Lakshmī is to Vishṇu and even as Pulōmajā(24) is to Indra (King of the Celestials).

Verse 17 : Gālāmbikā bore her illustrious lord five praiseworthy sons. To their enemies they were as the lion is to the elephant. And they were handsome like Pañchaśara (Cupid)(19)

Verse 18 : They were *Harihara-rāya, Kaṁpa-dharaṇīpati, Bukka-mahīparivṛidha, Māra-bhūramaṇa* and *Mudda-nṛipa.* Among those princes of unsullied virtue, Harihara was the eldest even as Yudhishṭhira(16) was (among the Pāṇḍavas). He became the lord of a domain called Navakhaṇḍa.

Verse 19 : Triumphant in all directions, victor over several states like Aṅga and Kaliṅga (60), (61), he Harihara, resplendent like Indra(24), ruled the earth from Kuñjarakōṇapuri. respectfully waited upon by all the kings.

Verse 20 : Once, setting out on a hunting expedition,

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King Harihara crossed the River Tuṅgabhadrā(59) with his retinue and on reaching its southern bank beheld a forest.

Verse 21 : There, in that forest, the king Harihara, moon of the ocean (lineage) of Saṅgama, saw a hound with sharp and bared fangs and intense fury and (confronting it) a hare, and was amazed.

Verse 22 : King Harihara, then, (in the temple nearby) beheld (*i.e.* worshipped), with devotion, the Form of Lord Virūpāksha(4) with his Consort Pampādevī. In the inner precincts of that temple, he, the King, saw the Sage Vidyāraṇya, the ascetic comparable to Lord Śiva Himself, the one of supreme austerity and devotion, the very embodiment of pure knowledge.

Verse 23 : Approaching Him (the Sage), and prostrating himself before this embodiment of spiritual attainment and repository of ultimate knowledge, to whom special reverence was due, the King related this incident (of the hound and the hare) which had caused him great amazement.

Verse 24 : That One, supreme among those who have achieved perfect self-control, aware of all (happenings) in the three tenses (the past, the present and the future) smiled a little and addressed the warrior (thus); "Oh' King, this place is worthy to be the seat of an imperial dynasty and a foundation for matchless strength."

Verse 25 : "Establish (here) a city to be named Vidyā, beautiful even as Alakā(25), possessing nine gates (like Dvārakā)(27) splendorous like the capital of the King of Serpents(34), and exercise your sway from this city.

Verse 26 : "From this city, like Indra and with prowess like the King of Serpents, rule vast dominions which, with the blessings of the Goddess of Valour, you shall conquer several battles." Thus ordered the Sage, the King.

Verse 27 : The King, after fulfilling the commands of the sage, after attaining the throne, under a loftily held white

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parasol([56]), having unstintingly and faithfully performed the prescribed sixteen gifts([45]), reigned with universal acclaim that city of Vidyā the dimensions of which were vast.

Verses 28 to *32 :* In the year *Dhātṛi*, Śaka 1258, on the seventh day of the waxing moon, in the month of *Vaiśākha*, under the star *Pushya*, under the zodiacal sign Hari (*Siṁha*) (April 18, 1336 A.D.), the truly valorous king, after his coronation, in the holy place of God Virūpāksha along with His Consort Paṁpā, made and gave a gift of an *agrahāra* (settlement for Brahmins)([44]) to Anantasūri, son of Śaṅku-Kēśava-Bhaṭṭa of the Viśvāmitra-gōtra([47]), Āśvalāyana-sūtra([48]), Ṛikśākhā, who was well-versed in the Vēdās, Vēdāntas and Āgamās([48]) who observed faithfully the tenets of Śruti and Smṛiti([48]), who was deserving of such a gift, who was outstanding among Brahmins and who was a pious, humble and noble soul.

Verses 33 to *35 :* The site was in Chandragiri-rājya (the district of Chandragiri), Paḍaināḍu-sīma (the division of Paḍaaināḍu) on the holy and pleasing banks of the River Suvarṇamukhī; it was bounded by the undernamed villages: Panalūru was to its east, Chilalūru to its south, Gunupāḍu to its west and Ānamēḍu to its north. The village was Kāpalūru, now named Hariharapura (*i.e.*, after king Harihara) a place fit to be peopled by learned ones.

Verses 36 and *37 :* Within its four boundaries, it was gifted free of all encumbrances. The gift included the village's natural treasures, buried assets, all stones therein, existing and potential uses and usufructs, water resources and all the permanent elements therein (present and future). It was the recipient's to have and to hold and dispose, to enjoy in full (inclusive of its trees, wells, stepwells and tanks). And it was to be the hereditary property of his family, for his descendants to enjoy as long as the moon and the stars exist.

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Verse 38 : Thus, King Harihara, the one who stood high in the esteem of men of goodwill, gave with pleasure this gift sanctifying its conveyance by the pouring of lustral waters and gold.

Verses 39 to *45 :* The recipient (Anantasūri) divided the property into 105 shares. He retained 30 shares for himself and distributed the rest to other Brāhmins (the names of some of whom, with their lineage and qualifications, are given in these verses).

Verse 46 : The portion allotted to each recipient was marked by demarcation-stones bearing the effigy of Lord Vāmana(11) with particulars in the local language (Telugu).

Then follows in the Telugu language details of demarcation of Kāpalūru village itself.

Verse 47 : This proclamation of gift, in its entirety, sings the praise, in notes and melodious as the humming of bees, of king Harihara who reigned as the one Pārijāta tree(24) on earth.

Verse 48 : As between the giving of a gift and the maintenance of an existing gift, the latter is more meritorious. By the former, one attains Paradise; but, by the latter, one attains the feet of the Lord.

Verse 49 : To the rulers of the earth, lands gifted to Brāhmins are like an only sister: neither (the sister nor the lands) can, by them (the rulers), be enjoyed or appropriated.

Verse 50 : Lord Rāmachandra(14) entreats, time and time again, future rulers to preserve for all time their normal Dharma (moral duty) of making such grants.

Sign—Manual *Śrī Virūpāksha*(37)

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CHAPTER 3

THE MUḌIYANUR COPPER PLATES

The copper-plates dealt with in this chapter refer to a grant made by king Bukka I (when he was a co-ruler with his elder brother Harihara I) located in the village of Muḍiyanūr in Mulbagal taluk of Kolar District, Karnataka State. The date of the grant corresponds to March 23, 1344 A.D. (An almost identical copper-plate was located in the village of Gōribidanūr in the same district; the minor differences between the two texts are indicated in the footnotes in the following Sanskrit texts; they are of no significance to the English rendition).

The script used is Nandināgarī as in the case of the Kāpalūru text (Chapter 1, Section B). The language used is Sanskrit, with the exception of the details of the boundaries of the granted village which are stated in Telugu. The composer is named as Mallanārādhya. It is interesting to note that the engraver was Nāgadēva who was also the engraver named in the Bestarahalli text (Chapter 1, Section A).

It is apparent from the text that Vidyānagara (later Vijayanagara) the future construction of which is the theme of Chapter 1, had already come into existence by the time of this grant, since Bukka I is said to be occupying the throne at Vidyānagara "founded by Vidyāraṇya", Bukka I of this inscription and Harihara I of Chapter I were brothers; it is to be noted that their mother is named as Mānāmbikā and Gālāmbikā in the texts in Chapter I and as Mālāmbikā in this inscription. It is not beyond possibility that these differences were due to errors of engraving rather than of fact.

The grant made is of a village which was renamed Bukkarāyapura. The reference to Sage Vidyāraṇya in this inscription is in the context of the Imperial throne being situated in Vidyānagara, the capital founded by the Sage.

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TEXT[1]

(Pl. 1) श्रीगणाधिपतये नमः ।।

नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

अव्यादव्याहतैश्वर्यकारणो वारणाननः ।
वरदस्तीव्रतिमिरमिहिरो हरनंदनः ।। २ ।।

श्रीमानादिवराहो यः श्रियं दिशतु भूयसीम् ।
गाढमालिंगिता येन मेदिनी मोदते सदा ।। ३ ।।

अस्ति कौस्तुभमाणिक्यकामधेनुसहोदरः ।
रमानुजः कलानाथः क्षीरसागरसंभवः ।। ४ ।।

उदभूदन्वये तस्य यदुर्नाम महोपतिः ।
पालिता यत्कुलीनेन वासुदेवेन मेदिनी ।। ५ ।।

तत्कुले बुक्कनामा यः कीर्त्तिशौर्यविचक्षणः ।
मगांविकाभवद्राज्ञी लक्ष्मीरिव हरेर्यथा ।। ६ ।।

अभूत्तस्य कुले श्रीमानभङ्गुरगुणोदयः ।
अपास्ता दुरिता येन संगमो नाम भूपतिः ।। ७ ।।

मालांविकाभवद्राज्ञी तस्य राज्ञः शुचिस्मिता ।।
दमयन्ती नलस्येव इन्द्रस्येव यथा शची ।। ८ ।।

आसन् हरिहरः कंपो बुक्करायमहीपतिः ।
मारपो मुद्दपश्चेति कुमारास्तस्य भूपतेः ।। ९ ।।

पंचानां मध्यगस्तेषां प्रशास्ते बुक्कभूपतिः ।
प्रचंडविक्रमो मध्ये पांडवानामिवार्जुनः ।। १० ।।

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1 An identical record on Copper-plates is given under Gb. 46 in E.C.X.Pt. II, on pp.242 ff. If any variations in reading are noticed between two copies, they are noted below.

Metres : Verses 1—10, 12—35, 38—40 *Anushṭubh*; verse 11 *Indravajrā*; verse 36 *Gīti*; verses 37 and 41 *Śālinī*.

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भङ्गाः कलिङ्गामितशौर्यवृत्तेर्वङ्गा विभिन्नाङ्गविघूर्णनेत्राः ।
आन्ध्राश्च रन्ध्राणि विशंति यस्य वाह्वग्रकक्षेण[1] विशीर्यमाणाः।।११।।

तुरुष्काः शुष्कवदनाः पांड्यभूपाः पलायिताः ।
स्वभुजार्ज्जितवीर्येण तस्मिन् राज्यं प्रशासति ।।१२ ।।

बुक्करायोऽभवच्छ्रीमान् भुजार्ज्जितपराक्रमः ।
मेदिनी व प्रजा येन स्वपुत्रा इव रक्षिताः ।। १३ ।।

राजाधिराजस्ते (Pl. II a) जस्वी यो राजपरमेश्वरः ।
भाषातिलंघिभूपालभुजंगमविहंगमः ।। १४ ।।

राजराजभुजंगो यः पररायभयंकरः ।
हिंदुरायसुरत्राण इत्येतैरुपशोभितः ।। १५ ।।

विद्याभिधाननगरी विजयोन्नतिशालिनी ।
विद्यारण्यकृता तस्यां रत्नसिंहासने स्थितः ।।१६ ।।

यस्मिन् षोडश दानानां धरायां परिशोभितम् ।
दानाम्बुधारया तस्य वर्धते धर्मपादपः ।। १७ ।।

अलंकृते शकस्याब्दे रसर्तुनयनेन्दुभि[2]: ।
तारणाब्दे चैत्रमासे नवम्यां शुक्लपक्षके ।। १८ ।।

पम्पायां भास्करक्षेत्रे विरूपाक्षस्य सन्निधौ ।
आपस्तंबाख्यसूत्राय भारद्वाजान्ववायिने ।। १९ ।।

याजुषाणां वरेण्याय सकलागमवेदिने ।
अष्टादशपुराणानामभिज्ञातार्थवेदिने ।। २० ।।

अष्टभाषाकवित्वश्रीश्रीवाणीजितसम्पदे[3] ।
सोमाय नाचनाम्भोधेः सोमायामिततेजसे ।। २१ ।।

गुत्तिदुर्गाभिधे राज्ये कोडूराख्यमहीतले ।
पेनमागाणिविख्यातं सर्वसस्योपशोभितम् ।। २२ ।।

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1 Read खड्गेन as in Gb. 46.
2 The published text reads र (ख) भ्र) नयनेन्दुभिः । Gb. 46, reads रसभूनयनेन्दुभिः
3 Gb. 46 reads अष्टभाषाकवित्वश्रीवाणीविजितसंपदे ।

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कोडूरुनागमल्लाख्यदिग्नाभ्यामपि पश्चिमम् ।
ग्रामोत्तमाद्वळुङ्कूरोः[1] प्राच्यां दिशि समन्वितम् ॥ २३ ॥

ऊरचिन्तळनाम्नश्च ग्रामाद्दक्षिणसंस्थितम् ।
वङ्गनूर्कोडताळाभ्यामुत्तराशामुपाश्रितम् ॥ २४ ॥

पिनाकिनीतटे पेंचकलंदिन्नाह्वयं[2] पुरा ।
बुक्करायपुराख्यातप्रतिनाम्ना च शोभितम् ॥ २५ ॥

निधिनिक्षेपसंयुक्तं जलपाषाणसंयुतम् ।
अक्षीण्यागामिसहितं सिद्धसाध्यसमन्वितम् ॥ २६ ॥

अष्टभोगमिदं सर्वस्वाम्य[3]माचन्द्रतारकम् ।
सहिरण्यपयोधारापूर्वकं दत्तवान् मुदा ॥ २७ ॥

श्रीमान्नाचनसोमाख्यमहाकविवरोऽप्यथ ।
राजानमाशिषच्चैव चिरजीवी भवत्विति ॥ २८ ॥

स्वयमन्वकरोद्वृत्ति[4] दशोत्तरशतं कविः ।
षड्विंशदत्र[5] भागाः स्युर्यजमानाह्वयास्ततः ॥ २९ ॥

(Pl. II b) भारद्वाजान्वये जातस्तल्लपो नाम याजुषः ।
अष्टाविंशतिवृत्तीनामधिपो नाचनात्मजः ॥ ३० ॥

काश्यपान्वयसंभूत अन्नदाताध्वरीन्द्रजः ।
याजुष्यैकादशांशी च सर्वज्ञः सिंगपो बुधः ॥ ३१ ॥

देवणस्य सुतः श्रीमान् सिंगपो नाम याजुषः ।
कौंडिन्यान्वयसंभूतो दशवृत्तीश्वरः स्मृतः ॥ ३२ ॥

नामयस्य सुतः श्रीमान् वत्सयो नाम याजुषः ।
काश्यपान्वयसंभूतो वृत्तित्रय[6]मिहाश्नुते ॥ ३३ ॥

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1 Gb. 46 reads ग्रामोत्तमात्वेलमकूरोः ।
2 *Ibid.* reads पेंचुकलं
3 Ibid reads सर्वमान्यं
4 Read वृत्तीः as in Gb. 46.
5 Gb. 46 reads षट्त्रिंशदत्र
6 Ibid. reads वत्तित्रयं

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श्रीवत्सान्वयसंभूतस्तिंमयस्य तनूभवः ।
याजुषो भास्करश्चेति वृत्तिद्वयमिहाश्नुते ।। ३४ ।।

अस्याग्रहारवर्यस्य चतुःसीमाविनिर्णयः ।।
सर्वेषां सुखबोधाय लिख्यते देशभाषया ।। ३५ ।।

तूरुपुकु कोडूरुनागमल्लदिन आ संदुकु चिंतकोळु अंदुकु दक्षिणमु रग-
दिलोनि नल्लगुड्डु अंदुकु दक्षिणान कप्पलवांगु मेर अंदुकु पश्चिमानुक .... [1]
अंदुकु दक्षिणानु वेंपम्राकु अंदुकु दक्षिणानु कोडूरिराष्ट्रपु वाल्लि अरति
पेद्दाविम्राकु नागमल्लदिन आ संदुकु मुगुड्डुपालानु ..... अंमिम्राकु मेर
अंदुकु दक्षिणानु कलविगुट्ट अंदुंडि पेंनयेटि गुड्डुनु उप्पार गोडलु दक्षि
(Pl. III) णानुकु वंगनूरु कोडुतालानु आ संदुकु चिने. मेरर्णे पडुमटिकि
वेलुमकूरु आ संदु क पिटिकल शिनकोन वांगु मेर पडुमटिकि गड्डु मेर
अंदुकु उत्तरानु नायनिंचित अंदु कु उत्तरानु चोटमिट्ट मादिजंमिम्राकु
अंदुकु उत्तरानु दंडुतेरुवु वेंपम्राकु अंदुकु उत्तरान कप्पलवांगु गुड्डुनु
तुंमम्राकु अंदुकु उत्तरान काशेवांगु मेर चेसुकोनि नक्कल तिप्प पडुमट
अंचु मेर चेसुकोनि कोंड मेर उत्तरानकु ऊरंचितल आ संदु कुंनु कोंड
मेर मानुंचित कैननु कलशंनु ।।

इदमखिलराजशेखरमधुकरझङ्कारगीतमाहात्म्यम् ।
श्रीमद्बुक्कराजेन्द्रनृपतेः शासनमचलैकपारिजातस्य ।। ३६ ।।

आत्रेयाणां थाजुषः [2] कोटिदेवा–
राध्याचार्यस्याङ्गजो माध[3] मूर्तिः ।
चक्रे सम्यक् सर्वशास्त्रप्रवीणः
श्लोकानेतान् मल्लनाराध्यवर्यः ।। ३७ ।।

त्वष्ट्रै[4] तच्छासनं स्वामिशासनेन विनिर्मितम् ।
शासनाचार्यवर्येण नागिदेवेन शिल्पिना ।। ३८ ।।

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1 Gb. 46 reads कालटिग्राम
2 Gb. 46 reads याजुषी
3 Ibid reads वाध
4 Ibid reads त्वष्ट्रा तच्छासनं

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दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम् ।। ३९ ।।

स्वदत्तादि्द्विगुणं पुण्यं परदत्तानुपालनम् ।
परदत्तापहारेण स्वदत्तं निष्कलं भवेत् ।। ४० ।।

सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः ।
सर्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामचन्द्रः ।। ४१ ।।

श्री विरूपाक्ष (In Kannaḍa Characters)

ENGLISH RENDITION

Verse 1 : Salutations to Śambhu (Lord Śiva) whose white forehead is kissed (adorned) by the crescent moon(4) like the whisk of Royalty and who is the prime support even for the origin of the (city of the) three worlds.

Verse 2 : May He (Lord Gaṇēśa)(1) protect us, who is the origin of imperishable wealth, who is elephant-faced, who grants the boons (sought by his devotees), who is ever as a Sun that banishes the deepest darkness of ignorance. and who is the son of Hara (Lord Śiva, the Destroyer)(4).

Verse 3 : May the radiant Ādivarāha (the Holy Boar) (10) in whose close embrace the Earth rejoices, bestow on you unlimited prosperity.

Verse 4 : There is Kalānātha (the Moon) who was born of the Milky Ocean and is (hence) the younger brother of the Kaustubha gem, Kāmadhēnu and Goddess Lakshmī(8).

Verse 5 : In the race of the Moon was born king Yadu from whom was descended Vāsudēva (Lord Kṛishṇa)(15) who was the protector of the earth.

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Verse 6 : In that race was born Bukka of great fame and valour. His wife was Magāmbikā who was to her lord even as Lakshmī is to Vishṇu.

Verse 7 : Of that lineage came king Saṅgama of unlimited virtue, one who extirpated evil deeds.

Verse 8 : His consort was Mālāmbikā, of smiling countenance, who was unto Saṅgama as Damayantī was to Nala ([23]) and Śachī is to Indra([24]).

Verse 9 : His sons were Harihara, Kampa, Bukka, Māra and Muddappa.

Verse 10 : Bukka, of the five the third one, was of unlimited bravery even as Arjuna was among the Pāṇḍavas([16]).

Verse 11 : Defeated by his sharp sword, the Kaliṅgas ([61]) were put to shame; the Vaṅga([60]) people lost their sight or other limbs and became crippled and the Āndhras([62]) took shelter in caves.

Verse 12 : During his rule by the might of his soldiers, the Turushkas (people of Turkish ancestry) grew dry of face (dumb-founded) and the Pāṇḍyas([63]) fled.

Verse 13 : By the valour of his arms, Bukka lived in glory; and he took care of the earth and of his people as if they were his own children.

Verse 14-16 : This king, who was the king of kings, resplendent, the supreme one among sovereigns, the Eagle (Garuḍa)([33]) to the serpents that were the mutinous kings: He was the Lord over kings, the terror of other (distant) kings, the protector of Hindu Kings. Shining in such manner in Vidyā, the city established by (the Sage) Vidyāraṇya, the city lustrous with many victories, was the king, seated on a bejewelled throne.)

Verse 17 : Wherefrom, by the lustral waters (i. e., poured during the performance) of the prescribed sixteen

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gifts([45]) (he ensured that) the tree of Dharma (spiritual righteousness) was ever nourished.

Verse 18-27 : With pleasure and by pouring of lustral waters and gold, he granted a village free of all encumbrances and carrying all rights of use, income and usufructs, and valid as long as the moon and the stars exist, on the ninth day of the waxing moon in the month of Chaitra, in the year Tāraṇa, Śaka 1266 (March 23, 1344 A. D.) in the presence of God Virūpāksha, in the Bhāskara-kshētra on the River Pampā, the village of Peñchukaladinna to the brilliant scholar Söma, of the family of Nāchana, belonging to the Āpastamba-sūtra, Bhāradvāja-götra (Anvaya) ([47]). Söma was eminent among those proficient in the Yajurvēda ([39]), knew all the Āgamas ([48]), knew the intrinsic meaning of the eighteen Purāṇas (epics), and because of being fluent in eight languages (to the extent of being able to compose poems therein) was blessed by the Goddess of Learning (Sarasvatī) with wealth. The village of Peñchukaladinna, rich in all crops and also known in Penamāgāṇi, so granted to him, was renamed Bukkarāya-pura (after king Bukka); it was situated on the banks of the River Pinākinī in the area of Guttidurga and in the Kōḍūru division, to the west of the villages Kōḍuru and Nāgamalli, to the east of Valamakūru, to the south of Ūruchintala and to the north of Vañganūru, Kōḍatāla.

Verse 28 : The recipient, Sōma, of the family of Nāchana, great as a poet, blessed the King that he be immortal.

Verse 29 : Sōma divided the grant into one hundred and ten shares and retained twentysix for himself.

Verse 30-34 : To Tallappa of the Nāchana family, Bhāradvāja-gōtra and Yajurvēda went twentyeight shares; to the wise and all-knowing Singappa son of Annadātādhva-rīndra of Kāśyapa-gōtra and Yajuś-Śākhā went eleven shares; to another Siṅgappa, son of Dévaṇa of Kauṇḍinya-gōtra and Yajurvēda went three shares ;

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to another Bhāskara, son of Timmayya, belonging to the Śrīvatsa-gōtra and Yajurveda went two shares.

Verse 35 : That people may easily know, the boundaries of the village thus gifted are given in the local language (Telugu).

There follows in Telugu a description of the boundaries of Bukkarāyapura amplifying what is stated in verse 25 with reference to local landmarks.

Verse 36 : This proclamation of gift, in its entirety, sings the praise, in notes as melodious as the humming of bees, of king Bukka who reigned as the one Pārijāta tree(14) on earth.

Verse 37 : Mallanārādhya, also known as Vādhamūrti, son of Kōṭidēvārādhya, of the Ātrēya-gōtra and Yajurvēda composed these beautiful stanzas.

Verse 38 : The grant was engraved by the master-engraver of grants named Nāgadēva in fulfilment of the King's orders.

Verse 39 : As between the giving of a gift and the maintenance of an existing gift, the latter is more meritorious. By the former, one attains Paradise; by the latter, one attains the feet of the Lord.

Verse 40 : To preserve and maintain gifts given by another is twice more meritorious than the giving of gifts by oneself. The misappropriation by a person of a gift given by anybody negates the virtue of any gifts made by that person.

Verse 41 : Lord Rāmachandra(14) entreats, time and time again, future rulers to preserve for all times their normal Dharma (moral duty) of making such gifts.

Sign-Manual. *Śrī Virūpāksha*(57).

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CHAPTER 4

THE ŚṚIṄGĒRI INSCRIPTION OF 1346 A.D.

This inscription relates to the grant of land on March 9, 1346 A.D., by Emperor Harihara I (1336-56 A.D.) in the company of his brothers Kampa, Bukka, Māra and Mudda. Recorded on stone by a sculptor named Liṅgōja, it is in Kannaḍa script; a portion of the inscription is in Sanskrit poetry and the rest is in Kannaḍa prose. Of the Sanskrit verses, apart from the more or less standard concluding stanzas relating to the sanctity of grants, the other three verses are at the beginning and are devoted to invocation of the Gods, praise of the Preceptor Vidyātīrtha (who was Himself a preceptor of Sage Vidyāraṇya) and the statement that the gift was made to celebrate Royal Victories. The Kannaḍa text refers to the purpose, the donor and the donees of the grant.

This inscription is somewhat distinctive in that, in addition to the gift made by the Emperor, there is also reference to a gift made at the same occasion by a Queen of the late King Vīra-Ballāḷa III (of the erstwhile Hoysala dynasty) of whom Harihara and his brothers had been feudatories in the past. The former Queen had become a subordinate ruler of an area in the domain of Harihara I, the feudatory who had by now become Emperor.

This inscription makes no direct mention of Sage Vidyāraṇya; but refers to Sage Vidyātīrtha and Sage Bhāratītīrtha (younger brother of Sage Vidyāraṇya, who had taken to asceticism earlier than Vidyāraṇya) in highly eulogistic terms. Its importance lies in the fact that Vidyātīrtha, Bhāratītīrtha and Vidyāraṇya were a Holy Triumvirate, of whom Vidyāraṇya was probably the most notable in both secular and temporal terms and had immense influence over the Imperial (Saṅgama) dynasty of Vijayanagara.

The stone bearing the inscription is in the temple of Lord Janārḍana in Śṛiṅgēri, Karnataka State.

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TEXT[1]

विद्यातीर्थाय गुरवे परस्मै तेजसे नमः ।
यस्य नाङ्गीकृतस्नेहदशाहानिः कदाचन ।। १ ।।

नमस्तुङ्गशिरश्चुम्बिचन्द्रचामरचारवे ।
त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे ।। २ ।।

पूर्वापरसमुद्रान्तां जित्वा हरिहरो भुवम् ।
जयोत्सवं ख्यापयितुमकरोद्धर्ममुत्तमम् ।। ३ ।।

स्वस्ति श्रीजयाभ्युदयशकवरुष १२६८नेय पार्थिवसंवत्सरद फाल्गुन ब १ गुरुवारदंदु स्वस्तिश्रीमन्महामंडळेश्वरं अरिरायविभाड भाषगे तप्पुवरायरगंड श्रीवीर हरियप्पवोडेयरु कंपंणोडेयरु बुक्कंणोडेयरु मारवोडेयरु मुद्दवोडेयरु अळियवल्लप्पदंणायकरु कुमार सोवण्णोडेयरु मुख्य ।। यि वोळगादवरु भारतीतीर्थ श्रीपादंगळू अवर सिष्यादिगळू आ सिंगेरिय तीर्थवासदलु अनुष्टानं माडिकोंडिहदक्के आ परिचारकरागि माडुव ब्रह्मरु नाल्वत्तक्के कोट्ट शिलाशासनद क्रमवेंतेंदडे । सांतळगे नाडोळगण कुळके ग १५० नू कडिदु इंनु आ केळनाडिंगे सलुव चतुस्सीमेयोळगे उळ्ळ गद्दे बेद्दलु एनुळ्ळ सुवर्णाय वत्ताय अष्टभोगतेजस्वांम्य पूर्वाय अपूर्वाय हिंदे हुट्टिद अपूर्वाय मुंदे हुट्टिद अपूर्वाय एनुळ्ळ दक्केवू आ केलनाड मोदल सिद्दाय नूर अइवत्तक्के वुंबळि देवासखंडिके दंडिगे वुडुगोरे मत्ते एनुळ्ळदक्केवू सेलवागि अइवत्तु होंननुळिदु मोदल कुळ ग १०० इ गद्याणं नूरनू आ बळि सहितवागि आ सांतळिगे नाड मेलूभागि साविरदोळगे आ केलनाडिंगे नूर अइवत्तर कुळवनू कडिदु आ भारतीतीर्थ श्रीपादंगळिगेवू अवर शिष्यादिगळिगेवू आ परिचारकरागि माडुव आ नाल्वत्तु प्रजेगे स्वरुचिइं वोडंबट्टु धारापूर्वकं माडि कोट्टेवागि आ सांतळिगे नाड मेलुभागि साविरदोळगेवू कुळवनु कडिदेवु । कडिदु आ केळनाडनू इ धर्म्मक्के आचंद्रार्क्कस्थाइयागि नडवंतागि आ भारतीतीर्थ श्रीपादंगळ आ शिष्यादिगळ आ परि-

1 Metres : Verses 1—3, 5—8 *Anushṭubh*; verse 4 *Śālinī*.

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चारकरिगे आ हरियप्पोडेयरु कंपंणोडेयरु बुकंणोडेयरु मारपोडेयरु मुद्द-पोडेयरु अळिय वल्लपदंणाय्करु कुमार सोवंणोडेयरु कोट्ट शिलाशासन। न्यूनाक्षरमधिकाक्षरं वा तत्सर्व प्रमाणमिति ।।

स्वस्ति श्रीमत्पांड्यचक्रवर्त्ति अरिराय वसवशंकर रायगजांकुश श्रीवीर किक्कायितायिगळु सांतळिगे नाडोळगण मेलभागदलुळ्ळ केलनाडनू कैम-लेय होसवूरंनू गूडि भारतीतीर्थ श्रीपादंगळ परिचारकरिगे धारापूर्वक माडि कोट्टरु ।।

सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः।
सर्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामचन्द्रः ।। ४ ।।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं।
तस्याहं करलग्नोऽस्मि मया दत्तां प्रपालय ।। ५ ।।

स्वदत्तां परदत्तां वा यो हरेत वसुंधरां।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। ६ ।।

शत्रुरेव हि शत्रुः स्याद्धर्मः शत्रुर्न कस्यचित्।
शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः ।। ७ ।।

दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।। ८ ।।

मंगळमहाश्री ।। यी शासन वरदवनु चिंनमल्लोजन मगनु लिंगो-जनु ।। श्री ।।

ENGLISH RENDITION

Verse 1 : Obeisance to the Preceptor Vidyātīrtha who is supreme spiritual radiance personified, whose favour (*i.e.* friendship, love and affection) once received (by a follower) stands unimpaired for ever,

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Verse 2 : Salutations to Śaṁbhu (Lord Śiva)(4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the prime support for the origin of the (city of the) three worlds.

Verse 3 : Harihara, having swept in victory over all the lands between the eastern and the western seas, made outstanding gifts during the celebrations of his victories.

Here follows in the Kannaḍa Language an account, the gist of which is as under.

In Śaka 1268 (1346 A.D.) on March 9, the Emperor Harihara the Victorious, in the presence of his four brothers, his General, a Prince and others, made over this record on stone,

to Sage Bhāratītīrtha and His disciples to live and carry on their due religious observances in sacred Śṛiṅgēri and for His retinue of forty Brāhmins.

This record conveys to the above-named recipients, for the purposes stated, the major portion of the revenue and usufructs of an area in Kelanāḍu, which was the western part of Sāntaḷage-nāḍu (Śṛingēri).

After the above Kannaḍa text follows a sentence in Sanskrit averring that the above record stands in full force and effect notwithstanding any errors and omissions therein.

Again follows a Kannaḍa text summarised as follows :

Queen Kikkāyitāyi (wife of the late Hoysala King Vīra-Ballāḷa III and now a ruler under Harihara I) donated with lustral waters certain other areas of Kelanāḍu and Hosavūru for the same purpose.

Verse 4 : Lord Rāmachandra(14) entreats time and time again future rulers to preserve for all time their normal *Dharma* (moral duty) of making such gifts.

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Verse 5 : The fruit of a land goes to him who holds it; so, clasping his hands, I beseech him to take tender care of it.

Verse 6 : He who misappropriates land, whether gifted by himself or by others, shall become a worm squirming in filth for sixty thousand years.

Verse 7 : Be it even that of an enemy, an act of goodness can never itself be an enemy; it should be cherished with all due effort.

Verse 8 : As between giving of a gift and the maintenance of an existing gift, the latter is more meritorious; by the former, one attains Paradise; but by the latter, one attains the feet of the Lord.

Maṅgala Mahā Śrī. This inscription was sculpted by Liṅgōja, son of Chinna Mallōja.

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CHAPTER 5

THE BITRAGUṆṬA COPPER PLATES

This inscription relates to the grant of a village named Biṭraguṇṭa, renamed at the time of the grant as Śrīkaṇṭhanāthapura, by King Saṅgama II at the behest of his Preceptor Śrīkaṇṭhanātha. The grant took place on May 30, 1356 A.D. The composer of the inscription was Bhōganātha, as stated in the inscription itself.

Like the previous inscription dealt with in Chapter 4 this one also makes no direct mention of Sage Vidyāraṇya. However, even as the previous inscription named Vidyātīrtha (who was the preceptor of Vidyāraṇya) this one refers to one who was His preceptor in His days as Mādhava (*i.e.* before he took to asceticism) and who was a great exponent of the worship of Lord Śiva namely Śrīkaṇṭhanātha. Very early reference to this preceptor has already been made in the first chapter itself where Vidyāraṇya has been named by His pre-ascetic name of Mādhava.

Bhōganātha, the composer of this inscription, is also referred to in the inscription in Chapter 1 as the youngest brother of Mādhava (later Vidyāraṇya). Bhōganātha is described in this inscription as King Saṅgama II's 'Narmasachiva', roughly equivalent to Minister-Chamberlain. King Saṅgama II was the son of Kaṁpa, (the second of the five brothers, the eldest of whom was Emperor Harihara I) who was a victorious general of the Vijayanagara Empire and who took the Imperial forces as far south as Madurai (in the Tamil Nadu State) where he established the Imperial sovereignty and rule. It was but natural that his son was awarded, apparently, a Kingship within the expanding frontiers of the Empire.

It is noteworthy that the grant dealt with in this chapter took place in 1356 A.D., *i.e.* within two decades of the Empire being established with its capital at Vidyānagara. Biṭraguṇṭa

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is within easy reach of the eastern shore of the Peninsula, whereas Vidyānagara (or Vijayanagara) lies far to the west, nearer the eastern coast. This demonstrates that the vitality of the new empire was such that, within two decades, it had spread far to the east. That it had also spread far to the south (as stated before, Madurai is to the south) is seen not only from a narrative left by the consort of Kampa (who accompanied him in his campaign) but also by the fact that even today some localities in the south incorporate in their names the word "Kampa".

The inscription is in Sanskrit. The grant was made to several Brāhmins at the behest of preceptor Śrīkaṇṭhanātha by King Saṅgama II; the purpose, however, is not clear; nor is it clear how the grant of Biṭraguṇṭa is related to the grant of a second village quite some distance away (named Sinkēsarī) mentioned in the inscription, and given (presumably) for the upkeep of the nearby temple of Pushpāchala.

TEXT[1]

हरेर्लीलावराहस्य दंष्ट्रादंडः स पातु वः ।
हेमाद्रिकलशा यत्र धात्री छत्रश्रियं दधौ ॥ १ ॥

अस्ति प्रस्तूयमानप्रबलनिजभुजाखर्वगर्वानुरोधि-
स्वाधीनोदारसारस्थागितरिपुनृपोद्दामसंग्रामशक्तिः ।
राजा राजन्यकोटिप्रणतिपरिलुठन्मौलिमाणिक्यरोची-
राजीनीरज्यमानस्फुरदुरुचरणाम्भोरुहः संगमेन्द्रः ॥ २ ॥

तस्मादुदभवन् पंच तनयाः शौर्यशालिनः ।
कल्पावनिरुहाः पूर्वं कलशांबुनिधेरिव ॥ ३ ॥

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1 Metres : Verses 1, 3—7, 13—18, 23, 25—26, 37—42 *Anushṭubh*; verses 2, 20, 34 *Sragdharā*; verses 8—10 *Rathōddhatā*; verses 11, 12, 19, 24, 27—33 *Śārdūlavikrīḍita*; verses 21, 22, 35 *Āryā*; verse 36 *Śāliṇī*.

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आदौ हरिहरक्ष्माभृदथ कंपमहीपतिः ।
ततो बुक्कमहीपालः पश्चान्मारपमुद्दपौ ।। ४ ।।

तत्र राजा हरिहरो धरणीमशिषच्चिरम् ।
सुत्रामसदृशो येन सुरत्राणः पराजितः ।। ५ ।।

तस्यानुजश्चिरमशाद्धात्रीं कंपणभूपतिः ।
याथार्थ्यमभजन्नाम यस्य कंपयितुर्द्विषाम् ।। ६ ।।

जयन्त इव जम्भारेः प्रद्युम्न इव शार्ङ्गिणः ।
तनयः समभूद्वीरस्तस्य संगमभूधरः ।। ७ ।।

यस्य दृष्टिमुदयद्दयारसामर्थिनामभिमतानुवन्धिनीम् ।
हन्त नूनमनुयन्ति सस्पृहं कर्णकल्पतरुकामधेनवः ।। ८ ।।

यद्भुजाश्रयणजातकौतुका नापरं जयरमाभिवृण्वती ।
संयुगानि समुपेयुषो चिरादासिधारमनुतिष्ठति व्रतम् ।। ९ ।।

यद्यशःप्रसरणेन भूयसा ह्लादमेयुषि परं जगत्त्रये ।
अश्नुते विफलतां न चन्द्रमाः केवलं कुमुदिनीविकासनात् ।। १० ।।

श्रीमान् प्राक्प्रत्यगब्धिद्वितयपरिवृढः सैष भाषातिलंघि-
क्षुद्रक्ष्माभृद्भुजंगः प्रतिभटधरणीपालसेनाविभाडः ।
माद्यन्नागाश्वमर्त्याधिपतिगजघटापंचवक्त्रोभियाती-
त्युद्घुष्यन्ते यदीयाः स्फुटमिह विरुदाः संततं वन्दिवृन्दैः ।। ११ ।।

इत्थं सर्वगुणोपरञ्जनकलामीदृग्विधामेयुष-
स्तस्य क्षोणिपतेरपारयशसस्तत्त्वोपदेशक्रियाम् ।
कर्तुं कामपि वासनामुपनयन् कारुण्यवारां निधिः
श्रीमान् सन्निधिमादधत् पशुपतिः श्रीकंठनाथात्मना ।। १२ ।।

माहेश्वराणां तत्त्वानां मान्ये यस्मिन् प्रदर्शके ।
प्राचामदर्शि नाथानां प्रायेण नवता भुवि ।। १३ ।।

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यत्पादानतिमात्रेण यतीनां मुक्तिरन्तिके ।
क्रियते तपसा किन्तु केवलं कायशोषणम् ।। १४ ।।

कैवल्यपदवीद्वारकवाटोद्घाटकर्मणि ।
कटाक्षाः कुंचिका यस्य कांक्षतां तत्र निर्वृतिम् ।। १५ ।।

स कदाचित्प्रियं शिष्यं संगमेन्द्रमुपस्थितम् ।
न्यदिशद्देशिको दृष्ट्वा निर्भरप्रेमगर्भया ।। १६ ।।

अग्रहारं कमप्यत्र त्वया दापयितुं मम ।
प्रीतिरस्ति ततः कश्चिद्ग्रामो राजन् प्रदीयताम् ।। १७ ।।

इति तस्य गुरोराज्ञामीशिता धरणीभृताम् ।
अग्रहीदंजलिं ग्रन्थनवनम्रेण मौलिना ।। १८ ।।

पाकाख्यो विषयोऽस्त्यपारमहिमा प्राचः पयोधेस्तटे
तस्मिन् विक्रमसिंहमित्यपि पुरं धत्ते ललामश्रियम् ।
तस्याप्युत्तरतस्त्रियोजनमिताद्देशात् स्फुरत्युज्ज्वलो
ग्रामो विट्टरकुटमित्यमुमदाद्राजा गुरोः प्रीतये ।। १९ ।।

शाकाब्दे नागशैलद्युमणिपरिमिते १२७८ दुर्मुखाब्दे तृतीये
मासि श्रीसंगमेन्द्रो गुरुहितनिरतः संगमे चन्द्रभान्वोः ।
प्रादात् प्रत्यब्दकाले निजपितुरमरत्वाप्तये विट्टगुंट-
ग्रामं त्रिंशन्मिताभ्यः श्रुतिपथनिरताभ्यो महीदेवताभ्यः ।। २० ।।

बिट्टगुंट इतीह प्रथितापरनामशालिनस्तस्य ।
प्रकटयति स्म यमीन्द्रप्रायः श्रीकंठपुरमिति प्रख्याम् ।। २१ ।।

आ पूसलपाडभुवोऽप्या मल्लेकुंटसंज्ञिकासारात् ।
आ पापटपुटसविधादा वा लवणप्रभूतिकुल्यायाः ।। २२ ।।

इति प्राग्दक्षिणप्रत्यगुदीचीनां दिशां क्रमात् ।
अस्याग्रहाररत्नस्य सीमासन्धिः प्रदर्शितः ।। २३ ।।

देशोऽभून्मुलिकिप्रथामधिगतस्तत्रास्ति पुष्पाचलो
नाम स्थानमनुत्तमं पुररिपोस्तस्योत्तरस्यां दिशि ।

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पेंनाया स्फुट उत्तरत्र च तटे सिंकेसरीति श्रुतं
ग्रामं पूर्णमदापयन्नृपकराद्ग्रामोपहारं गुरुः ।। २४ ।।

आ सिन्धोर्वक्कराख्याया आ च जम्बूशिलोच्चयात् ।
आ बादरनदीकूलादा च केतनिकुंटतः ।। २५ ।।
अस्य ग्रामस्य चतसृष्वाशास्विति किल क्रमात् ।
सीमासंधिरभिज्ञेयः सीमाभिर्गुणसंपदाम् ।। २६ ।।

तत्रैको हरितान्ववायजनुषेऽनन्ताय भागस्ततो
वार्द्धयश्वान्वयजन्मने द्विजनुषे द्वौ पेद्दिभट्टाय च ।
भारद्वाजकुलोद्भवाय तदनु द्वावेल्लयाख्याजुषे
हारीताय च वल्लभाय मुनये दत्तस्तथैकः पुनः ।। २७ ।।

कौडिन्याय च बोंमयाय विदुषे भागस्तथैकस्ततः
कौंडिन्याय तु माधवाय धरणीदेवाय चैकस्तथा ।
भागः कूचयभूसुराय कृतिने श्रीवत्सगोत्राय च
श्रीवत्सान्वयसंभवाय च तथा श्रीरुद्रयाख्याभृते ।। २८ ।।

भूयः कौशिकवंशलब्धजनुषेऽनन्ताय भागः श्रुत-
श्चैकः काश्यपगोत्रक्लृप्तजनुषे भागः कुमाराय च ।
भागः कौशिकवंशजाय च तथा श्रीमंचयाख्याभृते
कोऽप्यन्यः कपिगोत्रजाय महते श्रीदेचयायेतरः ।। २९ ।।

अन्यः कश्चिदहोभळाय च भरद्वाजान्वयोद्भूतये
श्रीवत्सान्वयजन्मनेऽपि च परः श्रीमल्लयार्याय च ।
भारद्वाजकुलोद्भवाय तु पुनः श्रीराघवायेतरो
दत्तो ह्यन्यतमस्तु कौशिकजनुर्भाजे नृसिंहाय च ।। ३० ।।

भागः काश्यपवंशभद्रजनुषे श्रीपेद्दयार्याय च
श्रीमद्गौतमवंशशेखररुचे श्रीपिनयाख्याय च ।
कौंडिन्यान्वयमल्लयाय च भरद्वाजान्वयश्रेयसे
संभूताय च विठ्ठलाय पुनरित्येकैकमेवार्पितः ।। ३१ ::

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दत्तो विश्रुतकाश्यपान्वयभुवे श्रीतिप्पयार्याय तद्-
गोत्राद्भूतिजुषे तथाय्यलुरिति ख्याताय वीतांहसे ।
नागाख्याय च धीमते गुरुभरद्वाजाभिजन्मस्पृशे
वाधूलाय च सर्वनामवहते भागोऽयमेकैकशः ।। ३२ ।।

श्रीशालावतवंशजाय नृहरिप्रख्याय दत्ताः पुनः
शांडिल्याय च भूसुराधिपतये श्रीगिर्यभिख्याजुषे ।
श्रीकंठाय च काश्यपान्वयभुवे कौंडिन्यगोत्राश्रिते
लक्ष्मीदेवविपश्चिते तदितरे भागास्तथैकैकशः ।। ३३ ।।

सद्वृत्तोदारमुक्तामयभरितवपुर्नित्यसौगुण्यगण्य-
क्षेत्रालङ्कारभूतः शमितकटुमनस्तापवह्निप्रकाशः ।
आद्यो वर्गः प्रसिद्धि श्रयति खलु यतः शाश्वतावासरम्यः
स श्रीकंठाग्रहारः स्फुरतु विगलितत्रासमा चन्द्रवासम् ।। ३४ ।।

इति भोगनाथसुधिया संगमभूपालनर्मसचिवेन ।
श्रीकंठपुरसमृद्धयै शासनपत्रेषु विलिखिताः श्लोकाः ।। ३५ ।।

सामान्योऽयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ।
सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्रः ।। ३६ ।।

एकैव भगिनी लोके सर्वेषामेव भूभुजाम् ।
न भोग्या न करग्राह्या विप्रदत्ता वसुन्धरा ।। ३७ ।।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। ३८ ।।

स्वदत्तादिद्विगुणं पुण्यं परदत्तानुपालनम् ।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।। ३९ ।।

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ।। ४० ।।

एवं विज्ञाय यो राजा पालयेत्पृथिवीसुरान् ।
साम्राज्यलक्ष्मीसंपन्नः स भूमौ सुखमेधते ।। ४१ ।।

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श्रीकंठपुरसंपूर्त्यै श्रीविरूपाक्षसंज्ञया ।
लिखितः संगमेन्द्रेण पत्रे पंचाक्षरो मनुः ।। ४२ ।।

मंगळमहा श्री श्री श्री श्री श्री ।।

श्रीविरूपाक्ष

श्रीकंठनाथ

ENGLISH RENDITION

Verse 1 : May you be protected

By the tusk of the Holy Boar([10]) whose form Lord Vishṇu took in sport

The stem of whose tusk is adorned as with an umbrella by the Earth perched on its tip with Mount Mēru([30]) as the pinnacle thereon.

Verse 2 : There is King Saṅgama

The prowess of whose arms is impressively praiseworthy,

That, ever undiminished, it can contain the mighty forces of enemy kings,

On whose lotus-like feet shines the glow, as in offerings of lit camphor, of the brilliant gems in the diadems of many kings bowing low before him.

Verse 3 : Even as in ancient times the five Trees of Abundance emerged from the ocean([8]), from King Saṅgama (the First) there came five sons of great valour.

Verse 4 : Of these Royal sons, Harihara was the eldest, followed in order by Kampa, Bukka, Mārapa and Muddapa.

Verse 5 : Harihara, who defeated in battle the Turushka lord, reigned as Emperor for long years veritably as an Indra([24]).

Verse 6 : His younger brother Kampa stood guardian over the kingdom for several years, his name (Kampa: one who makes others tremble) being most apt since he put (the Empire's) enemies to rout.

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Verse 7 : To this Kampa was born a son Saṅgama as glorious a son as was Jayanta to Indra (24) and as was Pradyumna to Lord Vishṇu(3).

Verse 8 : When Saṅgama's eyes glanced in favour on his supplicants, the glance carried with it all the boons within the ability of Karṇa(32) (the Prince of Givers), Kalpa(8) (the Tree of Abundance) and Kāmadhēnu(8) (the Holy Cow that satisfies all wants).

Verse 9 : Happy to be in association with his arms and discarding all else, the Goddess of Victory has pledged herself firmly to honour the edge of his sword in fields of battle.

Verse 10 : With his fame spreading over, and delighting, all the three worlds, the moon (earlier the cause of such delight) now fulfils only the function of making the (night-blooming) water lilies unfold themselves.

Verse 11 : The bards of his court for ever sing his praise thus: "Here comes the lord of the eastern and western oceans, he who is as a serpent to those kings who, fork-tongued, break their word, he who for ever destroys the forces of enemy kings, he who is even as a lion rampaging in the herds of maddened elephants that are enemy kings with ranks of infantry and warriors on elephants and horses."

Verse 12 : That this king of illustriousness who could enchant the world by his many virtues may, with all interest and full intellect, be properly instructed in philosophy, Paśupati (Lord Śiva)(4) who is the ocean of divine mercy came into his presence in the form of Śrīkaṇṭhanātha.

Verse 13 : The venerable Śrīkaṇṭhanātha, in expounding the faith of Mahēśvara (Lord Śiva)(4) revealed new approaches and concepts to men who had been habituated to traditional understandings.

Verse 14 : By merely prostrating themselves at the feet of Śrīkaṇṭhanātha, ascetics can attain salvation; what

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then is the need for austerities and privations that only dry up the body ?

Verse 15 : For those who desire tranquillity, Śrīkaṇṭhanātha's glances readily open the leaves of the door leading to final emancipation.

Verse 16 : Once, when his dear disciple Saṅgama was near him, Śrīkaṇṭhanātha, with eyes full of affection, bade him thus :

Verse 17 : "It is in my heart that you, Oh King, make a grant of an agrahāra(44); do you so !"

Verse 18 : This king of kings accepted his preceptor's word with folded hands and bowed head.

Verse 19 : To please his preceptor, the king gave away as a gift the village called Biṭraguṇṭa -3 yōjanas (about 8 or 9 miles) to the north of Vikramasimhapurī (present Nellore). The village formed part of Pākanāḍu situated on the eastern sea-shore.

Verse 20: On the fifteenth day of the waxing moon (i.e., on the New Moon day) in the month of Jyēshṭha (42) in the year Durmukha (41), Śaka 1278 (May 30, 1356 A.D.) King Saṅgama, cherishing the welfare of his preceptor, made the above gift on the anniversary of his father's death in order that his soul be (liberated) for all time. The grant was made to thirty Brāhmins well-versed in the Vēdas (39).

Verse 21: The king promulgated a new name for the village, Śrīkaṇṭhanāthapura.

Verse 22 and 23 : (denote the boundaries of the village).

Verse 24 : In addition, the sage, by the hands of the king, also had a grant made of the whole village of Sinkēsari to the north of Pushpāchala sacred to Lord Śiva and to the north of the River Pennar (presumably for the upkeep of the Pushpāchala temple).

Verses 25 and 26 : (state the boundaries of the village).

Verses 27 to 33 : (detail the particulars of the donees of the grant of the village of Śrīkaṇṭhanāthapura).

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Verse 34 : As long as the moon shall last, so long shall Śrīkaṇṭhanāthapura prosper in peace as a jewel among sacred places, as an agrahāra (44) of serene Brahmins, with men of high character and generosity whose presence will be a credit to the village and who shall be compassionate at heart.

Verse 35 : These verses are composed by Bhōganātha, Chamberlain of King Sangama, to invoke honour and prosperity to the village of Śrīkaṇṭhanāthapura.

Verse 36 : Lord Rāmachandra entreats time and time again future rulers to preserve for all time their normal Dharma (moral duty) of making such gifts.

Verse 37 : To the rulers of the earth, lands gifted to Brahmins are like an only sister; neither (the sister nor the lands) can, by them (the rulers), be enjoyed or appropriated.

Verse 38 : One who misappropriates lands, whether gifted by himself or others, shall become a worm squirming in filth for sixty thousand years.

Verse 39 : To preserve and maintain gifts given by even another donor is far more blessed than the giving of gifts by oneself. The misappropriation by any person of the gifts made by anybody negates the virtues of any gifts made by that person.

Verse 40 : Mere poison is not real poison. The property of the Brāhmaṇa is poison. Poison destroys only the person who drinks it, but the property of the Brahmaṇa (misappropriated) also poisons two succeeding generations.

Verse 41 : The king who rules his country thus understanding, will retain his suzerainty over all the country and prosper well.

Verse 42 : To beget prosperity to the village Śrīkaṇṭhapura, king Sangama wrote on the plate the sacred five syllables i.e. Śrīvirūpāksha which is the name of the king's tutelar deity.

Let there be auspiciousness.

Sign-manual *Śrī Virūpāksha* and *Śrikaṁṭhanātha.*

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CHAPTER 6

THE KUḌUPU STONE INSCRIPTION

Excepting for the first and the last verses which are in Sanskrit, of which the first one is invocatory, the rest of the inscription is in Kannaḍa. The script used throughout is Kannaḍa.

On October 25, 1375 A. D., the Emperor Bukka I (who had succeeded his elder brother Harihara I as sole Emperor of Vijayanagara) made a grant of land to enable ceremonial feeding of Brahmins (the caste of priest teachers) and daily offerings to Lord Vidyāśaṅkara. Lord Vidyāśaṅkara is understood to be the presiding deity at the consecratory temple in memory of Sage Vidyātīrtha who was a preceptor of Sage Vidyāraṇya.

From the language of the inscription it would appear that the grant was actually executed on the orders of the Emperor by the local governor of the territory Maṅgalūru in whose jurisdiction lay the granted area.

Sage Vidyāraṇya is referred to in the text as having been submitted the proposal of the Emperor to make the grant and as having approved of it.

The inscription is referred to as the Kuḍupu stone since part of the grant lay in the Kuḍupu village, of Mangalore Taluk, South Kanara District in Karnataka State.

TEXT[1]

श्री (:*) नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

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1 Metres : Verses 1 and 2 *Anushṭubh.*

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स्वस्ति श्रीशकवरुष १२९७नेय राक्षससंवत्सरद कार्त्तिक सु १ गु श्रीमन्महाराजाधिराज राजपरमेश्वर श्रीवीरबुक्करायराज्याभ्युदय रायन निरुपदिंद पंडरिदेवंगळु मंगलूर राज्यवंनाळुव कालदलि रायनु सिंगेरिय विद्यारंण्यश्रीपादंगळिगे समर्पिसिद धर्म्मद क्रमवेंतंदडे (।*) कुडुपिन देवाल्यदलु यतिगळु ब्राह्मणरिगे प्रतिदिन ज १२ क्कं ब्राह्मणभोजन नड-वंतागि नंदळिकेय नाडोळगण कुडुपिन ग्राम १ कं मंगलूर काटि ग २४० कोंव भत्त मू ६० मूलूर हरवरि १ क्कं भत्त मूडे ३६० वुभयं का ग २४० भत्त मूडे ४२० कं छत्रक्के वर्सि १ कं भत्त मूडे २६० मेलु वेच्चक्के का ग ९० कुडुपिनदेवरिगे यिरूळिन निवेद्यक्के मूलूर हरवरियिंद भत्त मूडे ६० कंडिग १ अकि हाने नु नडवुदु विद्याशंकरदेवर अमृतपडिगे मंगलूर का ग १५० अंत्तु का ग २४० भत्त मूडे ४२० वरुष प्रतियलु नडवुदु यि स्तानवनू धर्म्मवनू श्रीपदंगळ निरुपदिंद विद्याशंकररामना-थदेवरिगे धारापूर्वकवागि नडवंतागि कोट्टरु (।*) यि वूर वोडतनवू श्रीपादंगळिगल्लदे अरसिन वोडेतनवल्लदु कुडुपु मूलूरलू कडिद कंदायदलु नट्ट बेडिगे सल्वदु(।*) यि वूरोलगे आरु वोब्वरू मूल माडिदडे नाल्वर अडिकेय तप्पुमाडिदडे श्रीपादंगळु कोंवरू(।*) यि धर्म्म-क्के आरोब्वरु वक्रव माडिदडे अरसंगे तप्पु का ग २००० होंन्न तेरु अदकु अरसु यि धर्म्मक्के अक्रम माडिदडे वारणासियलु साविर कविलेयंनू साविर ब्राह्मणरनू कोंद दोषक्के होहरु (।*) यि धंर्मवनू पालिसिदवरु वारुणासियलु सहस्र कविलेयवनु दानवमाडि साविर ब्रांह्मणरनू रक्षि [सिद पुण्य] क्के होहरू (।*) यि धर्म्मक्कं आचंद्रार्क्कस्ताईयागि नडवं-तागि नांडु ग्रामनइक हंजमान आपिर मुंतागि शिलाशासनमं वरसि कोट्टरु। यि धर्म्मवमाडिद पंडरि देवंगळिगे मंगलं महा श्री।

स्वदत्तां परदत्तां वा यो हरेत वसुधरां।
षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। २ ।।

शुभमस्तु ।।

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ENGLISH RENDITION

Verse 1 : Salutations to Śambhu (Śiva) (4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the prime support even for the origin of (the city of) the three worlds.

The following text in Kannaḍa prose states as follows :

On the first day, a Thursday of the waxing moon in the month of Kārttika in the year Rākshasa, Śaka 1297 (October 25, 1375 A.D.) the blessed and brave Emperor and Supreme Lord Bukkarāya, during the incumbency of the governance of Mangalūru (Mangalore) by Paṇḍaridēva, *submitted at the Holy Feet of Sage Vidyāraṇya of Śṛingēri* the charity as under :

For the feeding of twelve Brahmins in the temple at Kuḍupu, for the maintenance of the choultry, for the night offerings to the deity at Kuḍupu of Nandalike Nāḍu and for the offerings of food to the God Lord Vidyāśaṅkara (the presiding deity at the temple in memory of Sage Vidyātīrtha) lands in the villages Kuḍupu and Mulur Haravari were granted and incomes were appropriated in the form of cash, rice, paddy, etc.

For whoever in the village may offend the purpose of the charity or commit mistakes therein, the authority of Sage Vidyāraṇya shall be supreme.

Anyone who perverts this grant will have to pay a severe penalty (laid down in the text). Be it further noted that one who plays foul with this charity will be as guilty as of slaughtering one thousand cows and one thousand Brahmins in Vāraṇāsī (31). And one who cherishes this charity will get the merit of having gifted one thousand cows and taking good care of one thousand Brahmins at Vāraṇāsi.

Let there be prosperity to Paṇḍaridēva.

Verse 2 : He who misappropriates land, whether gifted by himself or others, shall become a worm squirming in filth for sixty thousand years.

Let all be well.

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CHAPTER 7

THE NĀGALĀPURA STONE INSCRIPTION OF 1377 A.D.

This stone inscription (named after the subdivision in which the village gifted by virtue of this inscription was situated) relates to a grant made in the first year of the rule of Emperor Harihara II (1377-1404 A.D.) for the purpose of renovating a temple at Nāgūru in Koppa sub-division, Kadur District, Karnataka State.

In the text there are two references that are apparently interconnected. There is firstly a reference to Harihara's younger brother : however due to mutilation of the stone the letters left are only"....pa Rāyanu", secondly, later, there is reference to "Vira-Virupaṇṇa-oḍeyaru" as ruler. Since Virupaṇṇa and Virupa Rāyanu are colloquially interchangeable, it is not unsound to deduce that Virupaṇṇa (otherwise known as Virupa Rāyanu) is the person referred to at both places.

The grant was made on October 5, 1377 A.D. The inscription is a combination of Sanskrit poetry and Kannaḍa prose, all written in the Kannaḍa script.

The reference herein to Sage Vidyāraṇya is in the fact that the grant was executed in His presence.

TEXT[1]

श्रीगणाधिपतये नमः ।।

नमस्तुंगशिरश्चुविचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः ।

1 Metres : verses 1, 3, 4 *Anushṭubh*; verse 2 *Śālini*.

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सर्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामचंद्रः ।। २ ।।

स्वस्ति समस्तप्रशस्तिसहितं श्रीमनुमहाराजाधिराजं राजपरमेश्वरं अरिरायविभाढ भासगे तप्पुवरागरगंड चतुःसमुद्राधिपति....क्करायन कुमार वीरहरिहरराय.....राज्यं गेय्युत्तिरे हरिहरराय्न तंम्म.....परायनु आरगदराज्यव नाळुवल्लि स्वस्ति श्रीमतु परमहंसपरिव्राजकाचार्य वेदमार्गप्रतिष्ठाचार्यरुमप्प सिंगेरिय विद्यारंण्य श्रीपादंगळ समक्षदिं श्री वीरविरुपंण्णवोडेयरसर निरूपदिं निशंकज .....ळि अरिरायकुठार वेश्याभुजंग हंनेरडुमंडलिकरगंड....विनयसमुद्भव देवब्रांह्मणप्रसादसंजात सकलधर्म्मोद्धारकर्त्तप्पदर्यिः....विर देवकुमार तिप्पंणवोडेरस सहोदर लखंण-वोडेयरू कुंकुशेनाडनालुवल्लि स्वस्ति श्रीमतु शकवरुष १३[६]१ पिंगळ संवत्सरद कार्तिक सु १ सो स्वस्ति श्रीमदनादियग्रहारं श्रीरायदत्तवाद नागूरश्रीमदशेषमहाजनंगलिगे अग्रहारकेरे देवाल्यजीर्न्नवाद संवन्ध आ अग्रारक्के ग १०० नूरु होंन कुळवनु धारापूर्वकवागि कुलव कडिदु आचंद्रार्क्कवागि नडवंतागि धर्म्मवन्नु माडि वरद शासन ।

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम् ।। ३ ।।

यी धर्म्मवनारु पालिसदातंगे पुण्य । यी धर्म्मवयलुपिदातंगे पापं ।

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।
षष्ठिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। ४ ।।

यी धर्म्मप्रतिपालिसिदात.....
यी धर्म्मक्के कंटकनादातनु अरुवत्तु साविर.....

क्रिमियागि होगि काशीक्षेत्रदल्लि.....
कपिलेयनु ब्राह्मरनु वधिसिद पापदल्लि होहनु

मंगल श्री श्री श्री श्री ।।

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ENGLISH RENDITION

Obeisance to Lord Gaṇēśa, The Lord of the Heavenly Hosts. (1)

Verse 1 : Salutations to Śambhu (Śiva) (4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of Royalty and who is the prime support even for the origin of (the city of) the three worlds.

Verse 2 : Lord Rāmachandra (14) entreats time and time again future rulers to preserve for all time their normal Dharma (moral duty) of making such gifts.

Here Follows a Passage in Kannada Which States :

When the King of Kings, the nemesis of mutinous kings, the lord of the four seas, Harihara, son of Bukka, was ruling Vijayanagara, when his brother (Virupa)-Rāya was ruling over Aragade (there are gaps in the inscription here), in the year Piṅgala, Śaka 1361, on the first day of the waxing moon in the month of Kārttika (October 5, 1377 A.D.), the great, the fair, the just, the brave, the blessed, Lakkaṇṇa Oḍeyar, brother of Tippaṇṇa Oḍeyar, made this grant *in the presence of Paramahamsa* (49) *Parivrājakāchārya* (50) *Veda-mārga Pratishṭhāchārya Vidyāraṇya of Śṛiṅgēri* (54) on the orders of Virupaṇṇa Oḍeyar. The grant was to the villagers of Nāgūra (Nāgalāpura) for the renovation of the (dilapidated) village temple.

Verse 3 : As between the giving of a gift and the maintenance of an existing gift the latter is more meritorious. By the former, one attains Paradise but by the latter attains the feet of the Lord.

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This is Restated in Kannaḍa as Follows :

One who nourishes this gift gets merit; the one who despoils it commits a sin.

Verse 4 : One who misappropriates land, whether gifted by himself or others, shall become a worm squirming in filth for sixty thousand years.

To this is Added in Kannaḍa as Follows :

One who acts against this gift will be subject to the sin of slaughtering one thousand cows and one thousand Brahmins at Vāraṇāsi ([31]). Let all be well.

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CHAPTER 8

THE BHAṆḌIGAḌI VIŚVĒŚVARA TEMPLE INSCRIPTION

This inscription records on stone a grant made on June 10, 1378 A.D. by Yadugiriya Virupaṇṇarāya the son of Bukka I who ruled in 1356 to 1377 A.D. The grant was made by this prince when his father was no more and was succeeded on the throne by Harihara II. On the date of the grant, there was a lunar eclipse, which is an occasion regarded by Hindus as appropriate to make propitiatory gifts.

The three initial invocatory verses and three of the concluding verses are in Sanskrit. The main text as well as the final verse are in the Kannaḍa language. The script used is Kannaḍa. The stone on which the inscription is incised is situated in a temple of God Viśvēśvara in the village of Bhaṇḍigaḍi in Koppa Taluk in Chikmagalur District of Karnataka State.

The reference to Vidyāraṇya in this inscription testifies to the grant having been made under instructions of that Sage.

TEXT[1]

श्रीगणाधिपतये नमः ॥

नमस्तुंगशिरश्चुंविचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥ १ ॥

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्द्धधारिणे ॥ २ ॥

जयत्यनादिनिधनः मायी स्वच्छन्दसूकरः ।
यस्य दंष्ट्रामृणालेन दध्रे भूतलपंकजम् ॥ ३ ॥

स्वस्ति श्रीजयाभ्युदयदशकवरुष १३०० नेय काळयुक्तसंवत्सरद द्वितीयज्येष्ठ शु १५ शुक्रवारदलु प्रसन्नविश्वेश्वरदेवर अमृतपडिय शासन

1 Metres : Verses 1—4, 6—7 *Anushtubh*; verse 5 *Śālinī*.

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प्रतिष्ठाकालदलु श्रीमन्महाराजाधिराज राजपरमेश्वर अरिरायविभाढ भासेगे तप्पुव रायरगंड पूर्वपश्चिमदक्षिणसमुद्राधिपति (द्वारवती?) पुरवराधीश्वर श्रीवीर बुक्करायन कुमार यदुगिरिय विरुपरायनु सुख-संकथाविनोदर्दि अरगद....गेय्युत्तमिर्द्दल्लि सांतळिगेय नाड कीळुभागेयं मुनिउर तुंगभद्रादेविय पश्चिमतीरद प्रसन्नविश्वेश्वरदेवर अमृतपडिगे पूजारिगे नंदादिविगेगे मालेयवरिगं.....परिचारकरिगं यिब्बरु यतिगळु ओब्बरु शुक्लपट्टगळु[2] एळु प्रजे ब्राह्मरु....वदक्के यिब्बरु ब्राह्मरु यी धर्म्मवनू परमहंसपरिव्राजकाचार्यरु पदवाक्य....श्रीपादंगळ कयलु आ सांतळिगेय नाड मेलु भागेय कारवयल.....य हक्कितेरु .....रन कुल गद्याण १ क्के.....वरह ग ५७.....रिंद सलुव अक्षिणीआगामि निधिनिक्षेपजलपाषाणसिद्धसाध्य एंव अष्टभोग-सहितवागि..... क्रम गद्याण काणिके कड्डाय विट्टि.....विद्यारण्य-श्रीपादंगळ आज्ञेयिंद धारापूर्वकमागि सोमग्रहणपुण्यकालदलि....दियनू कोट्टेउ इ धर्म्मक्के.....दिय.....दण हेग्गडे मुनियूर कडेय मनेय .....केशव हेब्बारुवण्ण.....मुळवळ्ळिय मल्लिगडेय तम्मियण्ण यल चिक्कण्ण हेवार.....जंकियण्ण अरमण्णिकेय.....सेय बोल.....मूवत्तरनाडु .....मूवत्तरनाडु.....वागेयनाडु यी धर्म्मवनु आचंद्रार्क्कस्तायियागि पालिसुवरु ।।

दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनम् ।
दानात् स्वर्गमवाप्नोति पालनादच्युतं पदम् ।। ४ ।।
सामान्योऽयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ।
सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्रः ।। ५ ।।
ब्राह्मणाः क्षत्रिया वैश्या शूद्राश्चैव विशेषतः ।
राज्ञा दत्तममुं धर्मं रक्षंत्वाचन्द्रतारकम् ।। ६ ।।
स्वदत्तां परदत्तां वा यो हरेत्तु वसुन्धराम् ।
षष्ठिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। ७ ।।

2 *śuklapaṭṭa* : seems to refer to an attendant wearing white clothes. Probably such attendants belonged to the category of householders who dedicated themselves to the service of the sage.

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यी धर्म्मक्के आरु अळुपिदवरु वारणासियल्लि विश्वेश्वरदेवरसंनिधियल्लि तंदे तायिगळु नूरेंटुमंदियनू साविरकविलेयनू कोंद पापदल्लि होहरु ।। यी शासनक्के मंगळमहा श्री श्री अक्षरदलु अय्वत्तु.....

ENGLISH RENDITION

Obeisance to Lord Gaṇeśa, the Lord of the Heavenly Hosts. (1)

Verse 1 : Salutations to Śambhu (Śiva) (4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of Royalty and who is the prime support even for the origin of (the city of) the three worlds.

Verse 2 : Salutations to Him (Śambhu-Śiva)

Who is the embodiment of pure knowledge,

Whose Divine eyes (4) are the three Vēdas,

Who wears on His head the crescent Moon for attainment of prosperity.

Verse 3 : Victory to Him (Vishṇu) (3)

The illustrious one and the one without a beginning or an end,

Who assumed of His own will the form of a Boar (10),

Whose lotus-stalk-like tusks became the support of the lotus-like earth.

Following Text in Kannaḍa Prose States as Follows:

When Virupaṇṇarāya, son of Bukkarāya, the king of kings, the nemesis to hostile kings who break their word, the Lord of the four oceans, was ruling over the Āragade State, he made a gift providing for the offerings to God Prasanna Viśvēśvara. (4)

The gift was made under the orders of *Paramahamsa* (49) *Parivrājakāchārya* (50) *Padavākya*.... *Vidyāraṇya* on Friday, the 15th day of the waxing moon in the year Kālayukti, Śaka 1300, when there was a lunar eclipse, (June 11, 1378 A.D.)

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to the priests, for provision of lamps, for garland weaving and for the services of attendants, two ascetics, one Brahmin lay-attendant and nine other Brahmins.

The gift consists of irrigated lands in the western portion of Sāntalige-nāḍu. (The inscription is disjointed in many places and hence does not permit a full understanding of the grant.)

Verse 4 : As between making of a gift and the maintenance of an existing gift, the latter is more meritorious; by the former, one attains Paradise but, by the latter, one attains the feet of the Lord.

Verse 5 : Lord Rāmachandra (14) entreats, time and time again, future rulers to preserve for all time their normal Dharma (moral duty) of making such gifts.

Verse 6 : People of all castes—Brahmins, Kshatriyas, Vaiśyas and Śūdras (43)— alike have a duty to cherish the gift given by the king as long as the moon and the stars last.

Verse 7 : One who misappropriates Land, whether gifted by himself or by others, shall become a worm squirming in filth for sixty thousand years.

Here Follows a Text in Kannaḍa With the Following Meaning:

One who causes hindrance to this gift will be sinful of having committed the killing of one's own parents and of one hundred and eight Brahmins and of one thousand cows in the presence of Viśvēśvara (4) at Vāraṇāśi. (31)

Let all be well.

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CHAPTER 9

THE HOSAHALḶI COPPER PLATES

The three copper-plates on which this inscription is engraved record a gift made by the son of a subordinate of Emperor Harihara II (1377-1404 A.D.) The Emperor is reported to have been fond of the son of the subordinate and when the son was performing a particular sacrifice the Emperor had him make a grant, to accompany the penance, the granted village being renamed after his father. The gift was made on May 3, 1384 A.D. and the recipients were several Brāhmins.

The script of the inscription is Nandināgarī throughout. It has nineteen verses in the Sanskrit language as well as prose passages both in Sanskrit and in Kannaḍa.

The copper-plates are reported to be in the possession of the Swadi Jain Mutt at Hosahalli (in Karnataka State) and hence the name by which the copper-plates are usually referred to.

Sage Vidyāraṇya is here referred to as the supreme preceptor of the Emperor and also (in the final verse) as one whose brilliance is such as to make the eloquent dumb and the dumb eloquent. It must be noted that in this inscription, as will be seen in the Sanskrit text and the English rendition that follows, along with Sage Vidyāraṇya's name at one place is also mentioned another name Kriyāśakti.

The view is held in certain quarters that both names refer to the same sage; others believe that the two names refer to two different Sages. The latter view is followed in the English rendition.

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TEXT[1]

(Plate I) ओं नमस्तुंगशिरश्चुंबिचन्द्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

देवानां सरितो जलैरविरलां क्रीडां मुहुर्भावयन्
स्थूलैर्बिन्दुभिराकिरन् निजवपुः कृत्स्नां च विश्वंभराम् ।
लोकानां पृथुमेघकौतुकधियं सम्पादयन्नादरा-
द्दिश्याद्वः सुखसम्पदं करिवरग्रीवोऽद्रिकन्यासुतः ।। २ ।।

यद्दंष्ट्राशिखरस्थिता (जलवो धीररुद्धता तदाभे)[2]
धारापातिभिरातनोति विमलैः स्थूलैः पयोबिन्दुभिः ।
पिच्छच्छत्रमिवाभवत्सुविमलं मुक्तावलीशोभितं
क्रीडाक्रोडवपुः करोतु स विभुः स्वश्रेयसं वः सदा ।। ३ ।।

अभून्महीशावलिमौलिरत्नं यदुर्यदीयान्वय[3]लक्ष्यजन्मा ।
पुमाननन्तोऽखिललोकवन्द्यो महीमखेदामकरोदजस्रम् ।। ४ ।।

तस्मान्नृपो यो निखिलावनीशैः संसेव्यमानोऽखिलविक्रमश्रीः ।।
दिगन्तविश्रान्तविशुद्धकीर्त्तिः श्रीसंगमोऽभूत् क्षितिपालवर्यः ।। ५ ।।

तस्यात्मजश्चंडकरप्रतापः पृथ्वीभुजां यो महनीयकीर्त्तिः ।
प्रतापसंदीपितसर्वदिक्को बुक्कक्षितीशो जगति प्रसिद्धः ।। ६ ।।

यः पारसीमहिपसैन्यमहाम्बुराशि–
संशोषणे प्रकटवाडवजातवेदाः ।
घासीकृतान्यजगतीपतिविक्रमश्रीः
शश्वच्चकास्ति भुवने जगदेकवीरः ।। ७ ।।

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1 Metres : Verses 1, 11, 12, 14-19 *Anushtubh;* verses 2 and 3 *ऽārdūlavikrīḍita;* verses 4-6 and 13 *Upajāti;* verse 7, 8 and 10 *Vasantatilakā;* verse 9 *Indravajrā.*

2 Read जलनिधेर्भूरुद्धृता तत्क्षणं as in verse No. 3 of No. 10 above.

3 Read "यान्वय"

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तस्मान्नृपाद्दशरथादिव रामभद्रः
सर्वैर्महीपतिगुणैरजनि क्षितीशः ।
श्रीमानसौ हरिहरः सुरगीतकीर्त्ति–
र्वेदद्विजातिपरिरक्षणदीक्षणश्रीः ॥ ८ ॥

यस्य (Plate II a) प्रतापाग्निररिक्षितीशान्
प्लुष्टानशेषान्निहतानपश्यत् ।
अत्युन्नतस्तीक्ष्णपरश्वधार–
स्तान् मार्गमाणो दिवि चंचरीति ॥ ९ ॥

कर्नाटकुंतलसकोंकणहोय्सलांध्र–
चोलेन्द्रपांड्यजगतीपतिमुख्यदेशान् ।
निर्जित्य यो युधि रिपून् ससमुद्रशैलान्
भुंक्ते समस्तविभवानवनीमहेन्द्रः ॥ १० ॥

षोडशानां सुमहतां दानानां पूर्वपद्धतिः ।
चिरादृष्टा सुविस्पष्टा कृता येनैव भूभृता ॥ ११ ॥

अस्ति श्रीमान् हरिहरनरेन्द्रो धर्मशेखरः ।
भाषातिलंघिचातुर्यभुजंगोद्भवशासनः ॥ १२ ॥

यो जामदग्न्यप्रतिमप्रभावः सत्पात्रसात्कृत्य महीमशेषाम् ।
निवासभूमिं कुरुतेऽद्य चित्रं स्वसैन्यरेणुप्रकरैः पयोधौ ॥ १३ ॥

यः पङ्क्तौ वीरवल्लालो गण्यते रामरुद्रयोः ।
तस्य कामो महामात्यः कश्यपस्य कुलोद्भवः ॥ १४ ॥

महावंशप्रसूतैश्च सुवृत्तैर्द्विजमौक्तिकैः ।
प्रोन्नताद्यपुराख्यातमग्रहारं विनिर्ममे ॥ १५ ॥

तस्य पुत्रः[1] कृपाविष्टो निरुपाधिकयोगतः ।
वल्लप्पार्ये हरिहरो येनाद्य धर्मविशारदे ॥ १६ ॥

शाकेब्दे वसुखाग्नींदुमिते रक्ताक्षिवत्सरे ।
राधे सितायां द्वादश्यां पंपाधीशस्य संनिधौ ॥ १७ ॥

1 Read पुत्रे

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अनवरतप्रचलितकल्लोलमालासमुद्भूतशिशिरशीकरसिक्तपुलिन-वेलाराजितपूर्वपश्चिमदक्षिणोदधिनायकेन स्वविक्रमार्जितभुजास्फालित-शार्दूलगर्वेण त्रियंबकपादारविंदचंचरीकेण महानुभावानां क्रियाशक्ति-विद्यारण्यश्रीचरणानामुपदेशजनिततत्त्वप्रकाशकेन धर्मशेखरेण सत्य-संधेन संगमसूनुबुक्कराजतनयेन हरिहरेण चन्द्रगुत्तेः परिसरवर्त्ति होस-हल्ल्याख्यं ग्रा (Plate II b) मं कामलापुराख्यंपरनामधेय-कम[मुं][1] तत्पुत्रवल्लपदण्डनाथस्य हस्तादापितः ।

Kannada Portion

श्रीवीर बुक्करायन कुमार हरिहररायनु वल्लपदंडनायकर कैयिद अग्रहारवमाडिसि कोट्ट शासनद क्रम वेंतेंदरे आ वल्लपदण्णायकरु कूश्मां-डगणहोमवन्नु माडुवल्लि आ वल्लपदंण्णायकर कयिद भूदानव माडिस-बेकेंदु चंद्रगुत्तिय वेंठेयद. डे नाडोळगण होसहळ्ळियनु कुलव कट्टिदु आ नाडु वेच्च हरिय आ ऊरिगे सागुव चतुःसीमे ओळगाद हल्लिहिरियूरनु निधिनिक्षेपजलपाषाणसिद्धसाध्यअक्षिणिआगामि समभागतेजस्वाम्य-सहितवागि ओलवाधे होरवाधे परिहारवाणि हरिहररायनु आ वल्लप-दण्णायकर कैयिद धारेयनेरसि आ कामलापुरवन्नु धारेयनेरिसि २५ वृत्तिय माडिसलु आ इप्पत्तैदु वृत्तिय ब्राह्मरुगळ विवर ।। अत्रिगोत्रद सामक उपेंद्राचार्यर संतानद देवण्णय्यनवरिगे वृत्ति १ ओंदु ।। आ संतानद हरि-हरदेवय्यनवरिगे वृत्ति १ ओंदु ।। वसिष्ठगोत्रद ऋक्शाखेय अचलानंद-देवय्यनवरिगे वृत्ति १ ओंदु आ संतानद पांडुरंगदेवरिगे वृत्ति १ ओंदु ।। हरितगोत्रद यजुःशाखेय सिंगप्पंगळ मक्कळु तार्किकदीक्षितरिगे वृत्ति १ ओंदु ।। हरितगोत्रद यजुःशाखेय श्रीपादंगल् शिष्यरु मल्लिदीक्षितरिगे वृत्ति १ ओंदु ।। शांडिल्यगोत्रद ऋक्शाखेय मं... भागिनेय नागप्पगळ मक्कळु वामनदेवरिगे वृत्ति १ ओंदु ।। कौंडिन्यगोत्रद यजुःशाखेय मंत्र-राजनवय्यर मक्कळु अप्पय्यंगळिगे वृत्ति १ ओंदु ।। भारद्वाजगोत्रद ऋक्शाखेय नरहरिभट्टर मक्कळु सिंगावकरि.... गे वृत्ति १ ओंदु ।।

1 Read : परिसरवर्त्ती होसहल्लयाख्यो ग्रामः कामलापुराख्यापरनामधेयकोऽसौ

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अत्रिगोत्रद शाम (Plate III a) काश्यपगोत्रद ऋक्शाखेय सोमय्यदेव-गायकर मक्कळु कावप्पगळिगे वृत्ति नालुकु ४ ।। दुग्गिलेयलि सोलगे हत्तु १० ।। अत्रियगोत्रद ऋक्शाखेय देवण्णगळ मक्कळु . . . तम्मगळिगे वृत्ति यरडु २ ।। आ संतानद सिंगमगळिगे वृत्ति ओंदु १ ।। आत्रेयगोत्रद ऋक्-शाखेय सिरुपण्णगळ मक्कळु देवण्णगळिगे वृत्ति यरडु २ ।। भारद्वाजगोत्रद ऋक् शाखेय सिरुपतिदेवगळ मक्कळु रामण्णगळिगे वृत्ति २ ।। भारद्वाज-गोत्रद ऋक्शाखेय विठपंगळ मक्कळु संगप्पंगळिगे वृत्ति ओंदु १।। आत्रेय-गोत्रद यजुःशाखेय नरसिंहभट्टर मक्कळु अप्पायवर्य्यरिगे वृत्ति ओंदु १ ।। ग्रामाश्रितरिगे वृत्ति यरडु २ ।। भारद्वाजगोत्रद ऋक्शाखेय मयण्णगळ मक्कळु भायप्पगळिगे वृत्ति १ ।। कपिलतीर्थ काश्यपगोत्रद ऋक्शाखेय चंदण्णगळ मक्कळु रुद्दानेगळिगे वृत्ति १ ।। आत्रेयगोत्रद ऋक्शाखेय अमलहरिगळ मक्कळु वासुदेवगळिगे वृत्ति १ जामदग्न्यवत्सगोत्रद यजुः-शाखेय कूचिभट्टर मक्कळु माधवभट्टरि (Plate III b) गे वृत्ति ओंदु १ बल्लप्पगे गौड उंबळिगे २५ खंडुग । पूर्वद गौडगे ग्राम ८ खंडुगभूमि ।।

अविद्याघर्म्मसंतप्ता तृष्णाव्याकुलिता वयम् ।
आनन्दामृतसंपूर्ण्णं विद्यातीर्थमुपास्महे ।। १८ ।।
वाचालं कुरुते मूकं मूकं वाचालपुंगवम् ।
विद्यारण्यगुरोश्चित्रं चरितं चतुराननात्[1] ।। १९ ।।

श्रीविरूपाक्ष (In Kannaḍa Characters)
श्रीनारसिंहदेवरु (In Nagari Characters)

ENGLISH RENDITION

Verse 1 : Salutations to Śambhu (Śiva)(4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of Royalty and who is the prime support (even) for the origin of the (city of the) three worlds.

1 Cf : *Arch.Sur. of Mysore, Annual report* for the year 1933, p. 211 No. 33.

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Verse 2 : May He (Lord Gaṇapati)(1)

He who unceasingly sports in the waters of the river of the Gods (the Ganges)(31)

He who (with His trunk) showers Himself as also the earth in all directions with large drops of these waters

He who, with benevolence, creates in the minds (of his devotees) vast clouds of exuberant joy

He who wears the head of a splendid elephant and He who is the son of Adrikanyā (Pārvatī)(7)

Bestow on you happiness and prosperity.

Verse 3 : May He (Lord Vishṇu)(3) Who, as the mighty Boar,(10) carried forth the earth from beneath the ocean as if in sport and in no time at all (i.e., effortlessly) in such a manner that the globules of water from the globe perched on His tusks cascaded on Him like an umbrella of peacock plumes, cause you all felicity.

Verse 4 : In the lineage of Yadu, who, among the kings of the earth, was like the gem of a diadem, was born Lord Kṛishṇa whom all the worlds worshipped and who rid the world of its troubles.(15)

Verse 5 : In His lineage was born King Saṅgama, who was waited upon by all the Kings, whose valour stood undimmed, whose unmarred fame extended all over the world.

Verse 6 : His (Saṅgama's) son Bukka, potent like the Sun, praised among kings, illuminating all quarters by his bravery, stood rooted in glory.

Verse 7 : He was like Bāḍabāgni(37) (oceanfire) that could dry up the ocean of armies at the disposal of the King of the Pārasi country[a]; before him, other kings were no more than grass; and he stood out as the one hero of the world.

Verse 8 : Even as Lord Rāma(14) was born to King Daśaratha, to Bukka was born Harihara. He had all the kingly qualities and even the Celestials sang his praise.

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a The "Parasi country" was apparently Persia.

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He had pledged himself to the care and protection of the Vēdas(39) and the twice-born(43).

Verse 9 : The flames of his valour reduced to ashes all the kings that were hostile to him; the sharp (i.e. soaring) tongues of these flames (alternatively, the sheen of his battle-axe) searched the very heights of Heaven lest any (hostile kings) be left.

Verse 10 : Acquiring by war the various countries (including their mountains and oceans) Karnāṭaka, Kuntala, Kōnkaṇa, Hoysaḷa, Āndhra, Chōla and Pāṇḍya(68), he, the supreme lord of the earth, enjoyed all the pomp and circumstance (of his exalted status).

Verse 11 : He duly carried out all the prescribed sixteen great gifts(45) in an exemplary fashion not seen anywhere for a long time.

Verses 12 and 13 : Bearing on his head (the responsibility of maintaining) Dharma (moral righteousness), in full control even of crafty kings who opposed him, equal in lustre to Paraśurāma(12), generous in granting even the entire earth to worthy recipients, reclaiming (from the sea) land for building houses by the dust of his armies silting up the waters of the sea—an amazing man indeed was Harihara.

Verse 14 : Emperor Vira-Ballāla[a], to be counted with (i.e., in the same category as) Lord Rāma(14) and Lord Rudra(14), had had a Prime Minister named Kāma who belonged to the Kāśyapa-gotra(47).

Verse 15 : He, Kāma, had established a settlement named Pronnatapura for the twice-born(43) of high family and irreproachable conduct.

Verse 16 : Harihara had genuine affection for Kāma's son Ballapārya who was wise in the ways of Dharma (righteous living).

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a The last Emperor of the Hoysala dynasty of whom Harihara had been a feudatory. See Part I, Section 2, 'Vijayanagara'.

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Verse 17 : On the twelfth day of the waxing moon in the month of Vaiśākha in the year Raktākśhi, Śaka 1308,[a] (May 3, 1384 A.D.) in the presence of Pampādhīśa (the God of Pampā-Virūpāksha),

Here follows a passage in Sanskrit prose as under:

Haribara, the upholder of truth and righteousness (Satya and Dharma), son of Bukka, Saṅgama's son,

Who was the lord of the oceans to the east, west and south the waters of which, constantly surging back and forth, moistened their beaches,

Whose mighty sinews, springing from valour, were such that he could slap a tiger,

Who was as a bee at the lotus feet of Triyambaka (Śiva, the three-eyed) and

who made known far and wide the teachings of his preceptors the enlightened and august Sages Kriyāśakti and Vidyāraṇya (*Mahānubhāvānām Kriyāśakti-Vidyāraṇya-śrīcharaṇānām*)([51])

arranged that Kāma's son Ballappa-Daṇḍanātha made a gift of the village Hosahalli near Chandragutti, now to be renamed Kāmalāpura (after his father Kāma).

Here follows a passage in Kannada as under:

When Ballappa Daṇḍanātha was performing a purificatory penetential sacrifice (called Kūśmāṇḍa-yagña), Harihara conceived it only right and proper that the sacrifice be accompanied by a gift of land; accordingly, at the Emperor's behest, with the pouring of lustral water, Ballapa-daṇḍanātha made over the village of Hosahalli which was renamed Kāmalāpura (after his father Kāma) together with all rights, income and usufructs. Kāmalāpura was divided into 25 divisions (and the names of the recipients are then given with adequate detail).

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a The Chronogram in the Sanskrit text indicating the year as Śaka 1308 (1384 A. D.) is inconsistent with the naming of the year as Raktākshi which in reality corresponds to Śaka 1306 (as given in the Belagula Copper plates dealt with in Chapter 10).

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Verse 18 : We who are seared by the heat of ignorance and are afflicted with thirst pay our Homage to Sage Vidyāraṇya who is replete with the ambrosia of bliss.

Verse 19 : We stand amazed by the power of Sage Vidyāraṇya who excels Brahmā(2) in reducing the men of many words into dumbness and in bestowing eloquent speech on the dumb.

Sign-Manual *Virūpāksha*(57)
Śrī Narasimhadēvaru

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CHAPTER 10

THE BELAGULA COPPER PLATES

This copper-plate relates to a grant of land by Emperor Harihara II to two disciples of Sage Vidyāraṇya on November 25, 1384 A.D. The village granted was Belaguḷa, by which name the copper-plate has come to be known.

The script is Nandināgari throughout. At the beginning and at the end are verses in Sanskrit that include the customary invocatory and concluding texts. In between, in Kannaḍa prose, we find the description of the granted village as well as of the grantees.

The reference to Sage Vidyāraṇya in this inscription is two-fold. First, He is described as the Emperor's source of great knowledge surpassing that of other monarchs. Secondly, He is referred to when the grantees are named.

This inscription is reported to be in the custody of the Śriṅgēri Muṭṭ in Chikmagalur District of Karnataka State.

TEXT[1]

(Pl. 1) ओं नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

देवानां सरितो जलैरविरलां क्रीडां मुहुर्भावयन्
स्थूलैर्विंदुभिराकिरन् निजवपुः कृत्स्नां च विश्वम्भराम् ।
लोकानां पृथुमेघकौतुकधियं सम्पादयन्नादरा–
द्दिश्याद्वः सुखसंपदे करिवरग्रीवोऽद्रिकन्यासुतः ।। २ ।।

यद्दंष्ट्राशिखरस्थिता जलनिधेर्भूरुद्धृता तत्क्षणं
धारापातिभिरातनोति विमलै स्थूलैः पयोविंदुभिः ।

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1. Metres: Verses 1, 9-11 *Anushṭubh;* verses 2-3 *Śārdūlavikrīḍita;* verses 4-5 *Upajāti;* verses 6 *Sragdharā;* verses 7-8 *Vasantatilaka;* verse 12 *Śālinī.*

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पिंच्छच्छत्रमिवाभवत्सुविपुलं मुक्तावलीशोभितं
क्रीडाक्रोडवपुः करोतु स विभुः स्वश्रेयसं नः सदा ।। ३ ।।
वंशे यदोः सर्वमहीपतीन्द्रैः संसेव्यमानेऽतुलविक्रमश्रीः ।
दिगन्तविश्रान्तविशुद्धकीर्तिः श्रीसंगमोऽभूत्क्षितिपालवर्यः ।।४।।
तस्यात्मजश्चंडकरप्रतापः पृथ्वीभुजां यो महनीयकीर्त्तिः ।
प्रतापसंदीपितसर्वदिक्को बुक्कक्षितीशो जग(Plate II a)
ति प्रसिद्धः ।। ५ ।।
कर्णांते चामरंतीं[1] प्रवडपरिमितं दैगिभीनामिभीनां
सीमंते मौक्तिकंतीं विबुधपतिपुरीसीम्नि सीमंतिनीनाम् ।
आभोगाद्भोगवत्यां फणिपतिफणिनीकंचुकन्तीं कनंतीं
कीर्ति तां स्तोतुमेतां प्रभवति कतमो बुक्कभूपस्य लोके ।। ६ ।।
तस्मान्नृपादृशरथादिव रामचंद्रः
सर्वैर्महीपतिगुणैरजनि क्षितीशः ।
श्रीमान्नृपो हरिहरस्ततविश्वकीर्तिः
वेदद्विजातिपरिरक्षणदीक्षितश्रीः ।। ७ ।।
कर्णाटकुंतलसकोंकणहौसलांध्र–
चोळेन्द्रपाण्डचजगतीपतिमुख्यदेशान् ।
निर्जित्य यो युधि रिपून् ससमुद्रशैलान्
रक्षत्यतर्क्यविभवो जगतीमहेन्द्रः ।। ८ ।।
विद्यारण्यमुनीशस्य कृपापूर्णनिरीक्षणात् ।
योऽलब्ध ज्ञानसाम्राज्यं दुष्प्रापमितरैर्नृपैः ।। ९ ।।
इन्था राजाधिराज राजराजपरमेश्वर भाषातिलंघिराजन्यभुजंग शरणागतवज्रपंजर अर्थिजनपारिजात भजकभाग्यमूलकंद प्रतिभटराजभयंकर सर्वशस्त्रशास्त्रविशारदनेनिप । नानाविरुदावलीशोभित श्रीवीरहरिह (Plate II b) र महारायनु विजयनगरिय सिंहासनदल्लि इद्दु चतुस्समुद्रपर्यंत राज्यवनाळुत्तं शकवर्ष १३०६ रक्षसंवत्सरद मार्गशीर्ष शुद्धद्वादशि शुक्रवारदलु श्रीविरूपाक्षसंनिधियल्लि श्रीविद्यारण्यश्रीपादंगळशिष्यरु जामदग्न्यवत्सगोत्रद समाधिय तिप्पंणंगळ मक्कळु सूरप्पंगळिगे

1 चामरंती = चामर इव आचरंती as per उपमानादाचारे Cf: *Pāṇini Sūtra* (3-1-10).

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कौशिक गोत्रद हेम्मण्णंगळ मक्कळु कृष्णदेवरिगेयू आरगद वेंठेयद चिक्ककोडनाडोळगण बेळुगुळग्रामवोंदनू प्रसिद्धसीमासमन्वितवागि अक्षिणिआगामिनिधिनिक्षेप जलपाषाणसिद्धसाध्य अष्टभोगतेजस्वाम्यसुं - ककारुकहोदके होंवळि मगमेवट्ट कट्टिगे सह सर्वबाधे परिहारवागि सर्व-मान्यवागि आचंद्रतारकवागि भोगिसुदेंदु नूरिप्पत्तु होंन्न तेरुव बेळुगुळ ग्रामवनू आ सुरप्पंगळिगे ६० वत्तर भागि आ कृष्णदेवंगळिगे ६० वत्तर भागियागि दानधारापूर्वक कोट्ट ता (Plate III) म्रशासन ।।

दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनम् ।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम् ।। १० ।।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। ११ ।।

सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः।
सर्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामचन्द्रः ।। १२ ।।

श्रीविरूपाक्ष. (In Kannaḍa Characters).

ENGLISH RENDITION

Verse 1 : Salutations to Śambhu (Śiva) (4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of Royalty and who is the prime support even for the origin of (the city of) the three worlds.

Verse 2 : May He (Lord Gaṇēśa)(1)

Who unceasingly sports in the waters of the River of the Gods (Ganges), (31)

Who, with His trunk, showers Himself as also the earth in all directions with large drops of those waters,

Who, with benevolence, creates in the minds (of His devotees) vast clouds of exuberant joy,

Who wears the head of a splendid elephant and

Who is the son of Adrikanyā (Pārvatī)(7)

Bestow on you happiness and prosperity.

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Verse 3 : May He (Lord Vishṇu) (3) who, as the mighty Boar, (10) carried forth the earth from beneath the ocean as if in sport and in no time at all (i.e., effortlessly) in such a manner that the globules of water from the earth perched on His tusks cascaded on Him like an umbrella of peacock plumes, cause you all felicity.

Verse 4 : In the family of King Yadu, which was served by the prominent kings of the earth, was born Saṅgama, pre-eminent among kings, forceful without equal, of unsullied world-wide fame.

Verse 5 : His (Saṅgama's) son Bukka, potent like the Sun, praised among kings, illuminating all quarters by his bravery, stood rooted in glory.

Verse 6 : Who on earth can adequately praise Emperor Bukka—

Whose fame fans the ears of the elephants standing at the octant points of the earth,(38)

Whose glory beautifies, like pearls, the parting in the coiffure of the damsels of the Celestial world and

Whose fame was even as the helmet on the several hoods of Ādiśesha(34) living in Bhōgavatī, the capital of Pātāla(34).

Verse 7 : Even as Lord Rāma(14) was born to King Daśaratha, to Bukka was born Harihara. Harihara had all the kingly qualities and even the Celestials sang his praise. He had pledged himself to the care and protection of the Vēdas (39) and the twice-born(43).

Verse 8 : Acquiring by war the major countries (including their mountains and oceans) Karnāṭaka, Kuntala, Koṅkaṇa, Hoysala, Āndhra, Chōla and Pāṇḍya(62)—he, the supreme lord of the earth, enjoyed all the pomp and circumstance (of his exalted status).

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Verse 9 : King Harihara, who had the good fortune to be looked at by the Prince of Ascetics Vidyāraṇya through eyes brimming with tender favour, thereby acquired an empire (i.e., untold wealth) of knowledge beyond the reach of any other king.

When the Emperor, King of Kings, a serpent to kings who failed to keep their word, an adamantine fence round those who sought refuge with him, a veritable tree of plenty to his supplicants, the prime source of fortune to those in his service, a terror to enemy kings, artful in all the science of weaponry—

Here follows a Passage in Kannaḍa, its gist being :

When, shining with these attributes, Emperor Vīra—Harihara was ruling from his throne at Vijayanagara his domain extending to the four seas,

In the year Raktākshi, Śaka 1306, on a Friday which was the twelfth day of the waxing moon in the month of Mārgaśīrsha (November 25, 1384 A.D.), in the hallowed presence of God Virūpāksha,

To *two disciples of Sage Vidyāraṇya* named Sūrappa, son of Tippaṇṇa of the Jāmadagnya-gōtra[47] and Kṛishṇadeva son of Hemmaṇṇa of the Kauśika=gōtra.

Granted Beḷagula village with the tax amount of 120 *Honnu* with the pouring of lustral waters, for their own exclusive enjoyment free of all encumbrances and inclusive of all uses, income and usufructs. (The equal distribution of the income between Sūrappa and Kṛishṇadeva, the two recipients, is specified).

This is the copper-plate testifying to the grant.

Verse 10 : As between the giving of a gift and the maintenance of an existing gift, the latter is more meritorious; by

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the former, one attains Paradise; but by the latter one attains the feet of the Lord.

Verse 11 : He who misappropriates land, whether gifted by himself or by others, shall become a worm squirming in filth for sixty thousand years.

Verse 12 : Lord Rāmachandra([41]) entreats, time and time again, future rulers to preserve for all time their normal Dharma (moral duty) of making such gifts.

Sign—Manual *Śri—Virūpāksha*([57])

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CHAPTER 11

THE PAŚCHIMAVĀHINI INSCRIPTION

This short inscription on stone was located in Paśchimavāhini village in the Śṛingeri area of Karnataka State and is incised in Nandināgari script. Except for an invocatory stanza in Sanskrit, the rest of the inscription is in the Kannaḍa language.

It refers to a grant of land made on January 29, 1386 A.D. by Sage Vidyāraṇya Himself to a lay attendant for the purpose of making ritual offerings of food during prayers to the deity at the temple of Gōpīnātha (Vishṇu) in Paśchimavāhini village.

It should be noted that this grant by the Sage Himself took place some four months before He shed His mortal form and became one with the all-pervasive Divinity of all beings —animate and inanimate.

TEXT

श्रीगणाधिपतये नमः ।

नमस्तुंगशिरश्चुंविचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।[1]

स्वस्ति श्रीजयाभ्युदय शकवर्ष साविरद मूनूरयेंट्टनेय क्रोधनसंवत्सरद माघबहुळचतुर्दशि सोमवारदलु श्रीमत्परमहंसपरिव्राजकाचार्यरुमप्प श्रीविद्यारण्य श्रीपादंगळु येंम शुक्लपट्ट[2] श्रिंगपुरद रथीतरगोत्रद अय्यप्पन मग विष्णुभट्टगे कोट्ट शिलाशासनद क्रमवेतेंदडे बोल्लरसरु किकुंदनाड हरवर्य्यलि नडुवण भागेयोळगे कुळगौडन कुळव कडिदु समग्रवागि कोट्ट पश्चिमवाहिनिय गोपाळदेवर अम्रितपडिगेंदु सर्मापिस्त आ ऊरु गौडगळु

1. Metre: *Anushṭubh.* The figure of speech is *Rūpaka.*
2. Cf: Koppa 30, No. 7 above.

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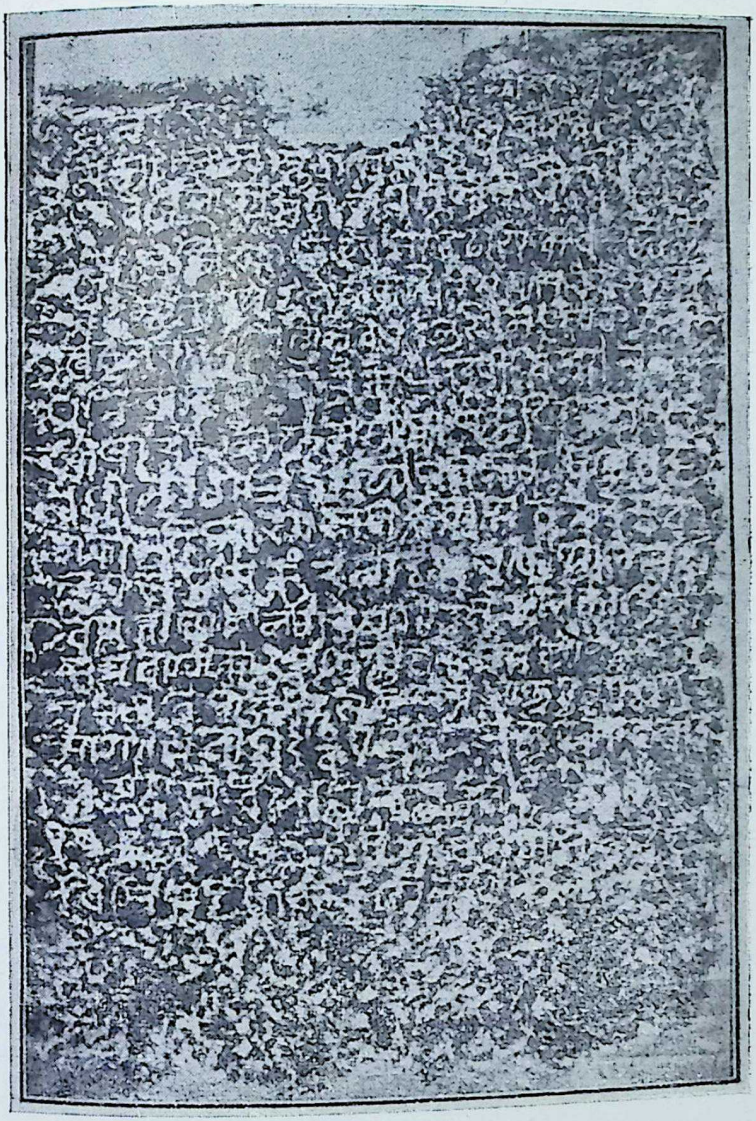

THE PAŚCHIMĀVAHINI GRANT

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आ गोपिनाथदेवर... पहार मोदलाद येल्लव.....माडि कोट्ट.....
नंम.....विट्ट ग्रामद शिलाशासन श्रीश्रीश्री

ENGLISH RENDITION

Obeisance to Lord Gaṇapati, Lord of the Heavenly Hosts.(1)

Verse 1 : Salutations to Śambhu (Śiva)(4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the prime support even for the origin of (the city) of the three worlds.

Then Follows The Following in Kannada

In the year Krōdhana, Śaka 1308, on a Monday which was the fourteenth day of the waning moon in the month of Māgha (January 29, 1386 A.D.)

The illustrious personage, Paramahamsa(44) *Parivrājakāchārya*(50) *Vidyāraṇya Śrīpāda*(51) *made a grant of land in Kikundanādu to Vishṇubhaṭṭa, son of Ayyappa, of the Rāthītara-gōtra*(47) in the terms of this inscription on stone.

The gift was intended for the ritual offerings of food during prayers to God Gōpinātha of Paśchimavāhini village.

(The last few lines of the inscription are undecipherable).

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CHAPTER 12

THE ŚṚINGERI PLATES OF HARIHARA II

Only one out of the plates on which this inscription was originally incised is now available and it is preserved at the Śringēri Muṭṭ in Karnataka State. The extant text of the record is written in several Sanskrit verses and passages of Kannaḍa prose, setting out a grant made by Harihara II. The script throughout is Nandināgarī.

The occasion for the grant (on May 26, 1386 A.D.) was a most solemn one; it was during the ceremonies attendant on Sage Vidyāraṇya becoming one with the all-pervading Divinity. The location and the time at which this happened are not stated in the inscription. The text eulogises Sages Vidyātīrtha, Bhāratītīrtha and Vidyāraṇya and it attributes to Sage Vidyāraṇya the credit for bringing to full bloom the greatness of Bhāratītīrtha who was the disciple of Vidyātīrtha.

The verses in the following text present to the reader a most touching flow of thought and of words expressing the feelings that must have prevailed when this Great Soul—Sage Vidyāraṇya—responsible for the creation of the Empire and of Vidyānagara (Vijayanagara) itself shed His mortal form.

TEXT[1]

(*Plate 1A*) श्रीः। नमस्तुंगशिरश्चुंविचन्द्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

पातु त्रीणि जगंति सन्ततमकूपारात्समभ्युद्धरन्
धात्रीं क्रोडकळेवरस्स भगवान् यस्यैकदंष्टांकुरे ।
कूर्मः क्रन्दति नाळति द्विरसनः पत्रंति दिग्दन्तिनो
मेरुः कोशति मेदिनी जलजति व्योमापि रोलंवति ।। २ ।।

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1. Metres: verses 1, 7-9 and 11 *Anushṭubh*; verses 2-5 *Sardūlaviriḍita*; verse 6 *Sragdharā*; verse 10 *Mandākrāntā*; verse 12 *Gīti*.

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सूक्ष्मा वागनपायिनी परचिदानन्दात्मिका या परा
या पश्यन्त्यपि बर्हिणोऽुरसवद्वर्णान् बहून् बिभ्रती ।
संजल्पात्मतया विकल्पशबला या मध्यमा ता बहि-
र्विद्यातीर्थमुनेर्निरूपणविधौ क्वास्ते पुनर्वैखरी ॥ ३ ॥

कर्पूरद्रवशीकरप्रणयिनः कल्हारमालानिभा-
श्चन्द्रालोकसहोदराः परिणतश्रीगन्धपाणिन्धमाः ।
दुग्धांभोधितरंगभंगसुहृदो दीव्यन्तु वः श्रेयसे
विद्यारण्यगुरोर्द्दयामृतमुचश्चित्राः कटाक्षांकुराः ॥ ४ ॥

किं ब्रह्मा न चतुर्मुखी किमु हरिर्द्दोष्णोर्न चाभ्रेडितं
किं वा शंभुरसौ न दृष्टिविषये वैषम्यमालक्ष्यत ।
इत्यालोच्य चिरं विनिश्चितधियः पश्चाद्विपश्चिद्गणो
विद्यारण्यगुरुं किमप्यवयवि ज्योतिः परं मन्वते ॥ ५ ॥

अत्युद्दण्डप्रचंडप्रकरणविविधग्रन्थसन्दर्भभेद-
प्रत्यक्षीकारकर्मक्रमकुशलतरप्रौढ़वाग्गुंफनानि ।
यस्तु व्याख्यानकाले रचयति हिमवत्सानुनिर्भेदभिन्न-
स्फूर्ज्जद्गङ्गाप्रवाहानुकरणममलो भारतीतीर्थ एषः ॥ ६ ॥

अस्ति त्रैलोक्यजीवातुरगाध इव मूर्तिमान् ।
परमेश्वरकोटीरप्रथमातरणं शशी ॥ ७ ॥

तदन्वये महातेजा यदुरासीन्महीपतिः ।
सोमवंश्या यतः श्लाघ्या यादवा इति विश्रुताः ॥ ८ ॥

तेषु श्रुतोऽभूत्तेजस्वी श्रीसंगमनृपात्मजः ।
वीरश्रीमङ्गलादर्शो वीरश्रीबुक्कभूपतिः ॥ ९ ॥

विद्यातीर्थाज्जनिमति शुभे भारतीतीर्थपद्मे
नित्यव्यक्ताद्वयचिदमृतानन्दसौरभ्यभाजि ।
विद्यारण्यद्युमणिमहि-(Plate I B) मप्राप्तलक्ष्मीविकासे
भूयो भूयो विहरति सुखी बुक्कभूपालहंसः ॥ १० ॥

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तत्कटाक्षेण तद्रूपं दधता[1] बुक्कभूपतेः ।
आविरासीद्धरिहरः क्षीराब्धेरिव चन्द्रमाः ।। ११ ।।

विजितारातिव्रातो वीरश्रीहरिहरक्षमाधीशः ।
धर्मब्रह्माध्वन्यः कलिं स्वचरितेन कृतयुगं कुरुते ।। १२ ।।

स्वस्ति श्रीजयाभ्युदयशकवर्ष १३०९ क्षयसंवत्सरद ज्येष्ठवहुळ १३ शनिवारदलु श्रीमन्महाराजाधिराज राजपरमेश्वर अरिरायविभाड भाषेगे तप्पुवरायर गण्ड श्रीवीरप्रताप हरिहरमहारायरु श्रीविद्यारंण्यश्रीपादंगळु परिपूर्णरादल्लि पम्पाक्षेत्रदल्लि श्रीविरूपाक्षदेवरसन्निधियलि आरगद-वेण्ठेयदोळगण किक्कुन्दनाडोळगे वरह ग ४०० होन्नु सांतलिगेयनाड मेलुभागियोळगण हगडूरुग्राम तेरु वुदु वरह गद्याण १०० उभयं वरह गद्याण ५०० होन्निन स्थलव नूरुवृत्तियागि माडि शृङ्गेरियग्रामाश्रित-महाजनंगळिणे श्रीविद्यारंण्यपुरवागि माडि दानधारापूर्वकवागि कोट्ट ताम्रशासन आ विद्यारंण्यपुरवाद किक्कुन्दनाड नडुभागियल्लि पूर्वदत्त होरगागि केइ ७ कं शीके १ शेडे २ कं तेरुव वरह गद्याण १२७ ह ४ मेलुभागियलि पूर्वदत्त होरगागि केइ ११ कं शीके ३ अररोडिगे तेरुव वरह गद्याण २५२ मले गोडगेगळिद तेरुव वरह गद्याण २० होन्नू ह ६ अन्तु गद्याण ४०० हगडूर भागियिदं वरह गद्याण १०० उभयं वरह गद्याण ५०० कं प्रतिवृत्ति १ कं ५ होन्निन लेकदल्लि श्रीविद्याशंकरदेवरिगे वृत्ति १ भारतीरामनाथदेवरिगे वृत्ति १ विद्याविश्वेश्वरदेवरिगे वृत्ति १ जनार्दन-देवरिगे वृत्ति १ अन्तु देवस्थानगळिगे वृत्तिगळु ४ ब्रह्मदाइगे ऋक्शाखेय वसिष्ठगोत्रद कोमदेवभट्टर मक्कळु रामक्क[2]

ENGLISH RENDITION

Verse 1 : Salutations to Śambhu (Śiva)([4]) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the prime support even for the origin of (the city of) the three worlds.

Verse 2 : May Lord Vishṇu([3]) who assumed the form of a Boar([10]) protect us :

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1 Read दधतो

2 Here the plate stops. Second plate is not available.

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Who on the tip of His tusk resembling a sprout bore forth the earth from beneath the oceans,

With the Divine Turtle([10]) as the bulb,
With the Divine Serpent([34]) as the stalk,
With the eight elephants([38]) as the leaves,
With the Mēru mountain([30]) as its bud
With the earth itself as the lotus flower, and
With the firmament as the bee hovering over the flower.

Verse 3 : (All the stages of articulation, four in number, are regarded in Hindu philosophy as manifestations of the Supreme Being's volition. This verse, in paying tribute to Sage Vidyātīrtha, wonders which, or whether any, of these four stages would be adequate to describe the sage). Is it the primary (Parā) form inspired by Divine subtlety, calm and serene, that can describe adequately Vidyatīrtha? Is it the next stage (Paśyantī) where the Parā form begins to get coloured (like the plumage of a peacock) by the mundane? Is it the third stage (Madhyamā) where the earlier forms begin to get affected by the whims and fancies of the human mind and will? Or is it by the end form (Vaikharī) in which the previous stage has been constrained by the expressions and limitations of the tongue and of language?

Verse 4 : May the gracious flashes of Sage Vidyāraṇya's eyes bring you happiness—

That are (cooling) as camphor dust,

That are (as far-reaching as) garlands of white lotuses strung together,

That are (as pleasing to the heart as) the brightness of the Moon,

That are (capable of creating fragrance like) sandal paste made out of well-ripened sandal wood,

That are (surging) like the waves of the ocean and

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That pour forth the ambrosia of His benevolence.

Verse 5 : Is He Brahmā—but then he does not have four heads! Is he Vishṇu—but then he does not have four hands! Is He Śiva—but then he does not have three eyes! Having pondered deeply for a long time, learned persons whose minds are settled(*i.e.*, unruffled, calm) have come to the conclusion that He is the Eternal Glow itself endowed with limbs.

Verse 6 : Even as the flow of the River Ganges(31) from out of the Himalayan Range, are the realistic and lucid expositions of Sage Bhāratītīrtha when discoursing on sacred writings that are abstruse, hard, controversial, dialectic or analytical.

Verse 7 : The Moon is the medicine sustaining life on all the three worlds. His personality is unfathomable. He is the most important ornament on the matted locks of Lord Śiva(4)

Verse 8 : In the family of the Moon was born King Yadu of great fame and glory. All the kings of the Lunar race were called Yādavas in token of King Yadu's celebrity.

Verse 9 : In the Yādava lineage as son of the famed king Saṅgama was born Bukka of great brilliance, a very mirror reflecting with felicity the Goddess of Valour.

Verse 10 : The lotus that is Sage Bhāratītīrtha, having sprung from the waters of learning named Vidyātīrtha, has acquired fragrance from the blissful ambrosia which is ever evident Monism(53) coming to full bloom in the rays of the Sun that is Sage Vidyāraṇya. The swan that is Bukka frequently sports near the lotus (*i.e.*, Bukka is often in the company of the Sage Bhāratītīrtha).

Verse 11 : By Bhāratītīrtha's grace by virtue of which Bukka came to resemble (in qualities) Bhāratītīrtha Himself, to Bukka was born a son named Harihara even as the milky ocean brought forth the moon.

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Verse 12 : The brave king Harihara triumphant over enemy kings, walking strictly in the path of Dharma and Brahma, converted by his conduct the present Age of Travail and Misery into the Golden Age.

There follows an incomplete text in Kannaḍa detailing the gifts made.

On Saturday, the 13th day of the waxing moon of the year Kshaya, Śaka 1309 (May 26, 1386 A.D.) Harihara, the king of kings and the nemesis to his enemies that break their word made these gifts

at the solemn occasion of Sage Vidyāraṇya becoming one with the all-pervading Divinity.

The gift was made in the presence of God Virūpāksha on the banks of the river Pampā. The gifts consisted of lands worth 500 Varāhas—400 from Kikunda-nāḍu situated in the Āragade area and 100 from Hagaḍūru village in the western side of Sāntaligē nāḍu and divided into one hundred parts. The gift was made (*a*) to the Adhishṭhānas *i.e.*, final resting places of Vidyātīrtha known as Vidyāśaṅkaradēva, Bhāratītīrtha known as Bhāratīrāmanāthadeva and Vidyāraṇya known as Vidyāviśveśvaradēva (*b*) to Devasthānams (*i.e.*, temples) and (*c*) to specified persons of Śriṅgēri; and the area was renamed Vidyāraṇyapura. The inscription is incomplete after this stage.

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CHAPTER 13

THE CHANTAR INSCRIPTION

This inscription which is to be found engraved on stone in the walls of the Sri Śaṅkaranārāyaṇasvāmi temple at Chantar in Udipi Taluk of Karnataka State relates to a grant made during the reign of Emperor Harihara II when a provincial ruler named Mahābaladēva Oḍeyaru was ruling as the Emperor's subordinate over Bārakūru. The text does not state that the grant was made on the orders of either the Emperor or the provincial ruler.

The grant was made on February 11, 1404 A.D. and related to land given to an ascetic named Saṅkarāraṇya Śrīpāda who was a revered disciple of Sage Vidyāraṇya.

The script throughout is Kannaḍa; and excepting the initial invocatory verse (which is in Sanskrit), the rest is in the Kannaḍa language.

It may be noted that a few months after making this grant, Emperor Harihara II passed away and the control of the Empire was in dispute. Virūpāksha I and Bukka II followed him in rapid order but in a little more than two years after the death of Harihara II, the Emperor Dēvarāya I ascended the throne which he occupied with conspicuous success for about sixteen years.

TEXT

1 श्रीगणाधिपतयें (ये)नमः। नमस्तुंगशिर-
2 श्चुंविचंद्रचामरचारवे। त्रयि (त्रै) लोक्य-
3 नगरारंभमूलस्तंभाय शंभ-
4 वे॥ स्वस्ति श्रीजयाभ्युदयशकवरुष
5 १३२५ स्वभानुसंवत्सरद फा-

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6 फ्लगुण सु १ आ दंदु श्रीमन्महाराजाधि-
7 राज राजपरमेश्वर श्रीवीर हरिहरम-
8 हारायर विजयराज्याद्भ्यु (भ्यु) द-
9 यदलु महाबळदेवओडेयरु वा-
10 रकूरराज्यवनु पालिसुवल्लि ब्रह्मू-
11 र ग्रामद निडुवंपळ्ळय अधिवासद-
12 अ (आ?) हिताग्निदेवाल्यद शंकरनाराय-
13 णदेवरस्थानवनू कुंजुरंण उळू-
14 रनु जातंण उपाध्य इ (ई) श्वर उळूर-
15 न कय्यलु श्रीविद्यारंण्यश्रीपादं-
16 गळ सिष्यरु शंकरारंण्यश्रीपादं-
17 गळु धारापूर्व्वकवागि कोंड वाळ च-
18 तु सीमेय विवर (x) मूडलु इ (ई) श्वर उ-
19 ळूर पंडितन गडिइं पडुवलु तें-
20 कलु पंडितनु नारायण उळूर-
21 न गडिइं वडगलु पडुवलु हंदा-
22 डिय तंण्णंजितोंडि मूडलु व-
23 डगलु जातंण्ण नारण उळूरन गडि-
24 इं तेंकुल यिंती चतुस्सीमेयोळ-
25 गुळ्ळ वाळिंद देवर अम्रुतपडिगे वह
26 भत्त हाने ४० लि मूडे २८ शंकर हे-
27 ब्बारुवन ब्रह्मदायद मूलदवा-
28 ळि नडव येंणे तेंगू ३५ क्रम जा [दे]
29 ....
30 देवर अमृतपडिगे बहंत भत्त मू-
31 डे १. उभयं भत्त मूडे ...

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32. अमृतपडिगे अरुव ....

33.. दिनं प्रति तप्पदे नडेयु

34 ... ...

35 ... ...

ENGLISH RENDITION

Obeisance to Lord Gaṇēśa, the Lord of the Heavenly Hosts.

Verse 1 : Salutations to Śambhu (Śiva)(4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the prime support even for the origin of the (city of the) three worlds.

Then follows the Kannaḍa Text, the Gist of which is as under :

During the reign of Emperor Harihara II, on the first day of the waxing moon in the month of Phālguna in the year Svabhānu, Śaka 1325, (February 11, 1404 A.D.) on a Sunday, when Mahābaladeva Oḍeyaru was ruling over Bārakūru.

There was made over (through the hands of certain named persons who were connected with the temple of god Śaṅkaranārāyaṇa in the Brahmin settlement at Niḍuvaṁpalli) specified grains etc.

To an ascetic named Śaṅkarāraṇya Śrīpāda who was (had been) a disciple of Sage Vidyāraṇya.

(The inscription is indecipherable in its later portions).

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CHAPTER 14

THE ŚRĪRAṄGAM INSCRIPTION

This inscription, which appears to be incomplete, is attributed to Virūpāksha the eldest son of Harihara II. It is to be found on the fourth outer precinct of the Srī Raṅganāthasvāmi Temple at Śrīraṅgam in Tiruchchirappalli District of Tamilnādu State. It is in the Sanskrit language; and the script used is Grantha, a normally accepted alternative medium of writing Sanskrit.

From the use of the present tense in describing Emperor Harihara II (as contrasted with the use of the past tense in describing Virūpāksha's maternal grandfather), it would seem that Virūpāksha (though described as a King and stated to have established a Column of Triumph in Sri Laṅka) was yet a Prince (perhaps a King within the Empire) and had not succeeded to the Imperial throne at the time attributable to this inscription. Virūpāksha is described as having been moved by the ordeals of life of mankind and as having come to recognise that salvation lay only in the service of Sage Vidyāraṇya. This spirit may have contributed historically to the fact that, after Emperor Harihara's death in 1404 A.D., Virūpāksha (succeeding him) lasted less than two years on the throne, being displaced by Bukka II, who was in turn (within the next two years) displaced by Emperor Dēvarāya I who prospered and reigned for about sixteen years. A reader of this inscription may well imagine that the spirit of disenchantment with worldly life displayed in this inscription may have made Virūpāksha's exit from the throne not wholly involuntary.

The reference to Sage Vidyāraṇya is in terms of His adoration by Virūpāksha.

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TEXT

१ श्रीस्वस्ति। जयति खलु जगति जगत्तलमहेन्द्रस्य चन्द्रकुलकलश-
पारावारपारिजातस्य भाषातिलंघिराजन्यभुजंगमहिषंगनिभसंगमाधिराज-
स्य संगमसन्तानचिन्तामणेररिरायविभाडस्य पूर्वपश्चिमदक्षिणसमुद्राधी-
श्वरस्य सप्तमचक्रवर्तिनो वर्त्तमानराजपरमेश्वरस्य बुक्कराजसुतो[1] श्री-
हरिहरमहाराजस्य पुत्रः पवित्रचरित्रस्य यदुकुलकमलषण्डमार्त्ताण्डस्य
वैदिकमार्ग्गो.....[2] क्षागुरोश्चतुर्भुजापरावतारस्य दौहित्रो रामदेवरायस्य
मल्लां-

२ विकागर्भशुक्तिमुक्तामणिः कर्णाटतुण्डीरचोळपाण्ड्यमण्डलाखण्डलः
सागरान्तर्वर्त्तिसकलारिनृपावस्कन्दिसैन्यसन्नाहकृतकृद्वीर्यतनयशौण्डीर्यला -
घवो राघव इव लंकाद्वीपस्थापितजयस्तम्भो विश्वंभराभरणधुरीणवाहुः
षोडशमहादानदीक्षितो राजा विरूपाक्षः।। स कदाचिदपारसंसारसाग-
रान्तरालमज्जनोन्मज्जनजनितमहोपद्रवं निरूप्य जन्तुजातं जातानुकम्पो
जगच्छरण्यमपरिमितपुण्यसुलभसन्दर्शञ्जनमखिलं यतिगणाग्रगण्य–

३ मध्यात्मविद्यानिदिध्यायमानमानसमपरमिव शङ्कराचार्यं परमहंस-
परिव्राजकाचार्यमाचार्यमात्मनो विद्यारण्यं यतीन्द्रमासाद्य भक्त्या साष्टा-
ङ्गमभ्यवन्दिष्ट। व्यभावयच्च महानुभावस्यास्य चरणसरसीरुहयुगल-
वरिवसनादृते कथमासाद्यते मया सद्यस्तापत्रयावलेपनिर्वापणसुधावृष्टि-
रविद्याविभावरीविभातवेला चतुर्विधपुमर्थसिद्धिदायि[3]

ENGLISH RENDITION

Behold in splendour the King Virūpāksha,

The son of Emperor Harihara

Who, on earth, shines even as an Indra([24]) of the world,

Who, from the ocean-like lunar lineage, grew forth even as a Pārijāta tree'([24])

---

1 Read ° सुतश्रीहरिहर °

2 May be restored as ° मार्गोपदेशदीक्षा °

3 Stops here abruptly.

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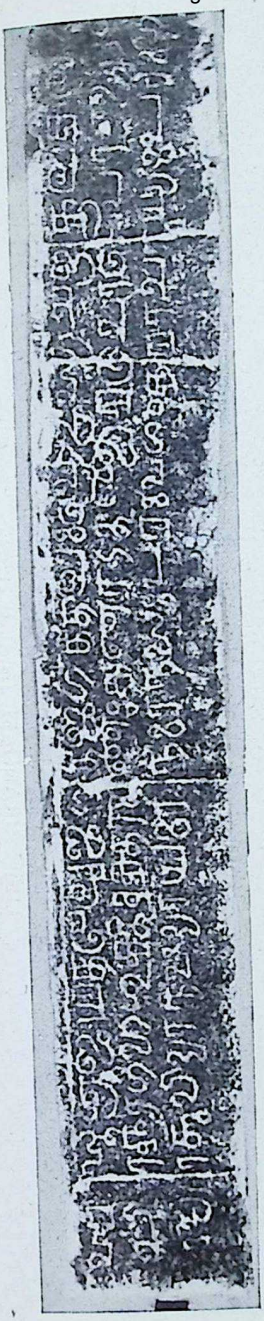
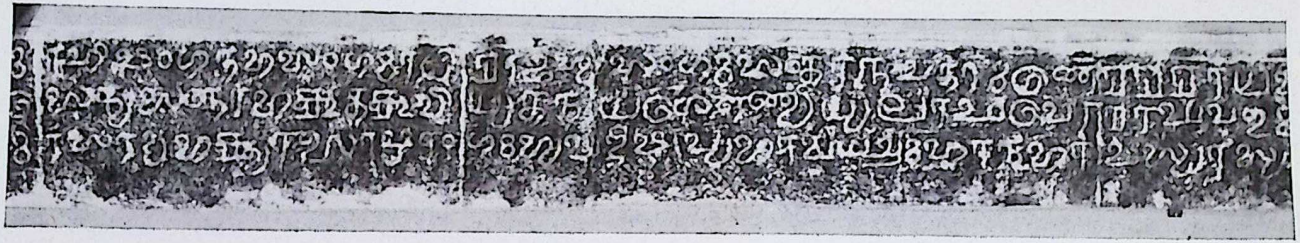


Sheet 1

THE ŚRIRANGAM INSCRIPTION



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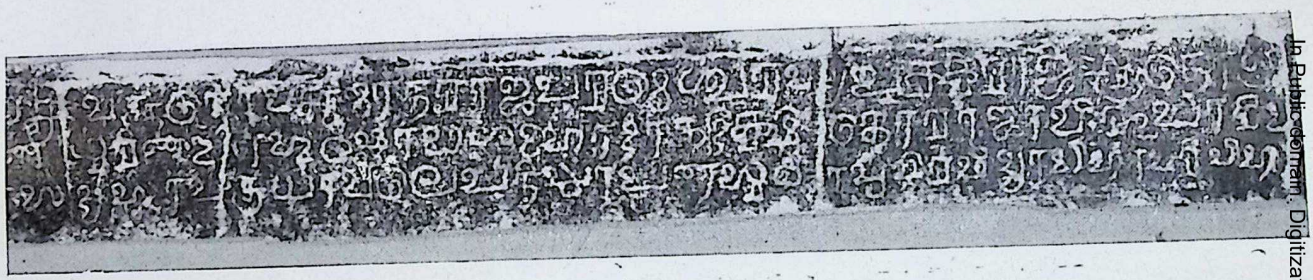

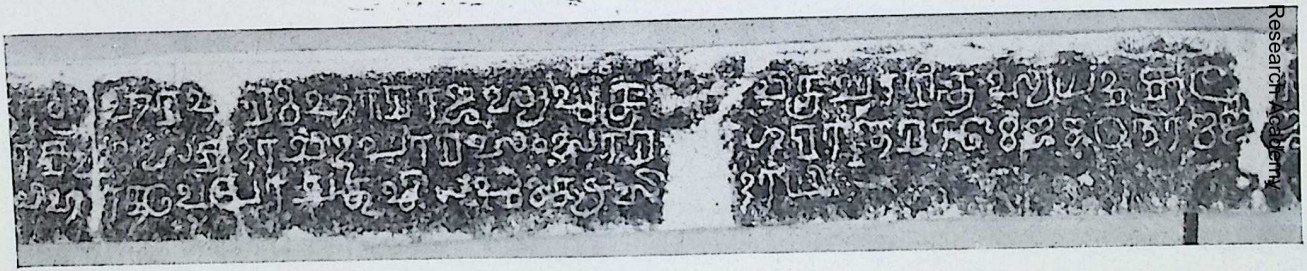

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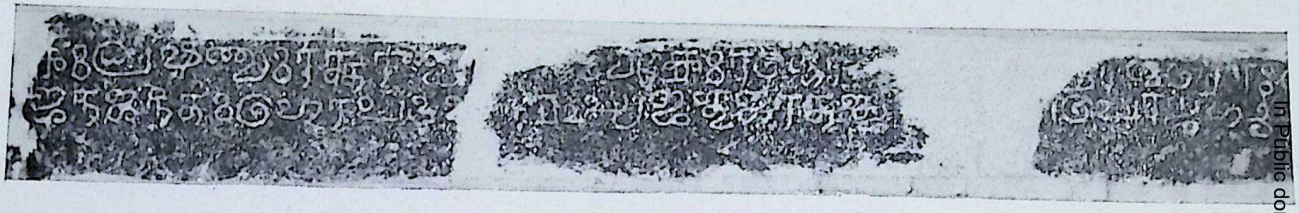

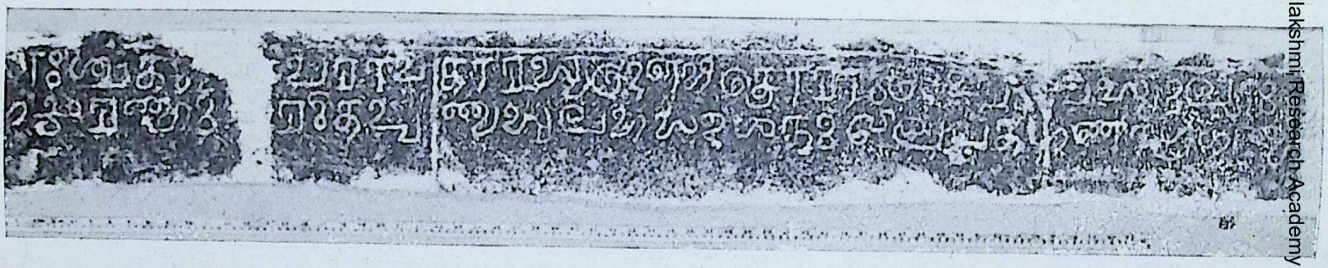

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Who is as a serpent to the serpents who are hostile kings,

Who is like the precious gem Chintāmaṇi(8) that fulfils all desires,

Who is the nemesis of hostile kings,

Who is the lord of the oceans to the east, west and south,

Who is the seventh Emperor of his dynasty,(58)

Who is the supreme monarch and

Who is the son of Emperor Bukka.

The grandson (through his mother) of Rāmadēva

Who was of most noble conduct,

Who was the Sun shining on the lotus of the Yadu lineage,

Who was distinguished in propagating the path of the Vēdas,

Who was even as an incarnation of Brahmā(2)

Himself

The Pearl that came from the oyster that was the womb of Queen Mallāmbikā

The one who shone like Indra(24) over the territories of Karnāṭaka, Tuṇḍīra, Chōla and Pāṇḍya,(68).

The one brave like Kārtavīrya(13) who had enough armies to vanquish even the kings that had sought refuge under the seas.

The one who, like Lord Rāmachandra(11), had set up a Pillar of Victory in Laṅkā,

The one who had shoulders strong enough to bear the earth,

THE ŚRIRANGAM INSCRIPTION
Sheet 4

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The one who duly had performed the sixteen great gifts ([45]).

Para 2 : At one time, seeing the grave troubles and torments undergone by beings passing everlastingly through the cycle of birth, death and rebirth, and moved by the deepest compassion for them, approached and prostrated himself (in such manner that all eight parts of his front came into contact with the soil) with utmost veneration before his own preceptor and the refuge of the whole world, namely the Illustrious *Paramahamsa*([49]) *Parivrājakāchārya*([50]) *Vidyāraṇya Śrīpāda*([51]) who was the most distinguished of all ascetics, vision of whom was easy to the virtuous, whose mind was always engaged in meditation involving the self and the soul who was like *Śaṅkarāchārya*([53]) *incarnate*. He then realised that without serving at the Holy Feet of this enlightened soul, he could not hope to get rid of hauteur born of shortcomings attributable to the body, the mind and speech, that he could not (hope to) see the dispelling of darkness (spiritual ignorance) and the dawning of light (spiritual knowledge) and that he could not hope to achieve that (spiritual height) that would yield him the fruit of the four requisites of human existence (righteousness, wealth, fulfilment of desire, and salvation).

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CHAPTER 15

THE HIREGUṆṬANŪRU STONE INSCRIPTION

In coming to the Hireguṇṭanūru inscription we move from the time of Emperor Harihara II and Prince Virūpāksha to a date nearly a century and a quarter later, *i.e.*, December 28, 1528 A. D. During that time there had been two changes of dynasties. The Saṅgama Dynasty of the Bukkas, Hariharas and Dēvarāyas had ended by 1485 A.D. The Sāluva Dynasty had held sway till 1505 A.D. It was succeeded by the Tuluva dynasty to which Achyutarāya (1530-42 A.D.) mentioned in the present inscription belonged.

Despite the passage of nearly a century and half after the time of Sage Vidyāraṇya, his name continued to be associated intimately with the foundation of Vidyānagara (city, throne and empire) as will be seen from this inscription.

The occasion for the inscription was the installation of Lord Gaṇēśa at a temple at Hireguṇṭanūru and the grant of land for the maintenance of worship and service at that temple.

Excepting for the initial salutation to Lord Siva, the rest of the text is in Kannaḍa language and script. The inscription is on stone in the village of Hireguṇṭanūru in Chitradurga taluk and district of Karnataka State.

TEXT

शुभमस्तु ।

नमस्तुंगशिरश्चुंविचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।।

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स्वस्ति श्रीविजयाभ्युदयशालिवाहनशकवरुषंगळु १४५९ नेय विळं-
विसंवत्सरद कार्तिकशुद्ध पंचमि ।५। गु लु हेमाद्रिपर्वतद मेरुविन
दक्षिणादित्यगज. भोनिधि फल १२६ योजनवह राष्ट्रद कुंतलदेसाधिपत्यक्के
सलुव देश . . . रदिं पंपाविरुपाक्षलिंगन निरूपदिं विद्यारंण्यश्रीपादंगळ-
नामधेयदिं श्रीहरिहररायरू कटिसि प्रतिष्टेयागि निंद विद्यानगरीसिंहास-
नक्के कर्त्तराद श्रीमनुमहाराजाधिराज राजपरमेश्वर श्रीवीरप्रताप अच्युत-
रायमहारायरु पृथ्वीराज्यं गेयउत्तमिरे हडपद पोत्तिनायकर मकळु-
विटलदनायकअय्यनवरु अ नाय्यतनवुक्के पालिसिदरु बेमतरकलु सीमे-
वोळगण गुंटनूरग्रामदलि उकारि...लु तंद विनायक देवरनू विटलपनायक-
अय्यनवर सोदरमावंदिरु कोंडरायनवरु आ विनायकदेवरिगे गुडियनू
कट्टिसि प्रतिष्टेयनू माडिसिद संमंध आ विनायकदेवरिगे दीपनयिवेद्य-
पूजेगळिगे विटलप्पनायकअय्यनवरिगे पुण्यवागलि एंदु गुंटनूर सीमेवोळ-
गण मल्लापुरवेंव ग्रामवनु सोमोपरागपुण्यकालदलु आ मल्लापुरक्के प्रति-
नामवाद बेनुकापुरवेंव ग्रामवनु आ ग्रामक्के सलुव चतुसीमेवोळगाद गद्दे
बेद्दलु । काडारंभ । नीरारंभ । सकलसुवर्नादाय । सकलभत्तादाय निधि-
निक्षेपजलपाषाण अक्षीणिआगामि सिद्धसाध्यंगळेंव अष्टभोगतेज स्वाम्य-
एनु. द...वनु आ ग्रामक्के सलुव साम्यवनु गुंटनूर संधेयोळगण पसिगे
सहवागि विनायकदेवरिगे दीपनैवेद्यगळिगेउ पूजेपुनष्कारगळिगे
विटलपनायकरय्यनवरिगे पुंण्यवागलि एंदु अवर सोदरमावेंदरु कोंड-
राजअय्यनवरु कोट्ट ग्राम मल पुरवेंवग्रामक्के प्रतिनामद वेनकापुरवेंवग्रामवनू
संधेपसगे येल्लवनु सर्वमान्यवागि विट्टु कोट्ट धर्म्मशासन यी कारियद
विनायकदेवरिगे धूपदीपनयिवेद्य पूजे पुनस्कारगळिगे विटलपनायक
अयनवर सोदरमावंदिरु कोंडराजय्यनवरू मलपुरप्रतिनामवाद बेनकापुर-
वेंवग्रामवनु. संधेपसगेयनु आरोब्बरु नडसदे यी धर्म्मक्के अळिपिदरु तन्न
मातापितृगळनु गोब्राह्मणरनु वारणासियलु कोंद पापक्के सलुवरू एंदु
कोट्ट धर्म्मशासन मंगळमहा ।।...णकारियेंव ग्रामदलुळ्ळ विघ्नेश्वरन विजी-
माडिसिकोंडु बंदु गुंटनूरलि प्रतिष्टेय निलिसिद मंगळमहा .....

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ENGLISH RENDITION

Let there be prosperity.

Verse 1 : Salutations to Śambhu (Śiva)(1) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the main support even for the origin of (the city of) the three worlds.

Then follows the Kannaḍa Text the Gist of which is :

When the Emperor of great renown Achyutarāya (1530-42 A.D.) was reigning from the city of Vidyānagarī, which, at the command of God Pampā Virūpāksha, on the banks of the Tuṅgabhadrā,(59).

Emperor Harihara had built and established in the name of sage Vidyāraṇya,

On a Thursday, the fifth day of the waxing moon in the month of Kārtika in the year Vilambi, Saka 1459 (Decemebr 28, 1528 A.D.) on which date there was a lunar eclipse,

When Viṭalappa-nāyaka set up the deity Vināyaka(1) (Gaṇēsa) in the temple built by his maternal uncle Koṇḍarāya, a grant was made of Mallāpura (otherwise called Benukāpura) for the maintenance of due services in the temple for the merit of Viṭalappa-nāyaka.

Any one who impairs this charity will be guilty of slaughtering his own parents as well as cows and Brahmins in the city of Vāraṇāsi(31).

Let all be well.

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CHAPTER 16

THE NALKUDURE COPPER PLATES

About 37 years after the date of the inscription dealt with in chapter 15 comes the present inscription of January 16 of the year 1565 A.D.

After salutations to Gaṇēśa and Śiva which are in Sanskrit, follows a text in Kannaḍa prose, which confirms the rights of certain village offices as belonging, hereditarily, to the person named in the inscription. The plates were located in Nalkudure, Chennagiri taluk, Shimoga District, Karnataka State.

The reference to Sage Vidyāraṇya is practically the same as in the previous chapter namely that Emperor Harihara established the city in the Sage's name.

This inscription in 1565 A.D., it must be noted, came two centuries and more after the founding of the city of Vidyānagara and the Vijayanagara Empire; and pays homage to Sage Vidyāraṇya in terms no less meaningful than the terms used when the Empire was young and Vidyāraṇya was within living memory.

TEXT[1]

(Pl. 1 a) श्रीगणाधिपतये नमः ।। निर्विघ्नमस्तु ।। शुभमस्तु ।।
नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे ।
त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।। १ ।।

स्वस्ति श्रीजयाभ्युदय शालिवाहनशकवरुष १४८७ नेय रक्ताक्षिसंवत्सरद माघ शु १५ सौम्यवार चन्द्रोपरागपुण्यकालदलु श्रीमतु हेमाद्रिमहम्मेरुविन दक्षिणदिग्भाग जम्बूद्वीपलक्षवू यिप्पत्तारुसाविरयोजन मध्यराष्ट्र कुन्तलदेशाधिपति तुंगभद्रातीरदिं हंपापति श्रीविरूपाक्षलिंगन निरू-

1. Metre: Verses 1, 3-4 *Anushṭubh;* verses *Indravajrā;* verse 6 *Vasantatilakā.*

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पदिं विद्यारण्यर श्रीपादंगळ नामदेहदिं हरिहरदेवमहारायरु कट्टि प्रतिष्ठेयागिनिंता विद्यानगरिय सिंहासनके कर्तराद श्रीमद्राजाधिराज राजपरमेश्वर श्रीवीरप्रताप श्रीवीर रामदेवरायमहारायरु रत्नसिंहासनारूढरागि सुखसंकथाविनोददिं पृथ्वीराज्यं गेयुत्तिरलु। अवर कार्यक्के कर्त्तराद। श्रीमतु पूवलवंशोद्धारक। हनुमिनायकर मकळु विल्लप्पनायकरु केङ्कप्पनायकरु। श्रीवत्सगोत्रद आपस्तम्वसूत्रद यजुश्शाखेय यिंद्रकंटि आवल मल्लिभट्टर मकळु अप्पाभट्टरु तम्म लिंगणगे वरसि कोट्ट धर्मशासनद क्रमवेंतंदरे। पूवलवंशोद्धारक हनुमिनायकर मकळु। विल्लप्पनायकरु केंगप्पनायकरु सन्तेबेन्नूरसीमे... रिस्तरणोदितवागि नावु साधिसुव मुहूर्तसाधनद समयदल्लि। श्रीवत्सगोत्रद आपस्तम्वसूत्रद यजुश्शाखेय यिंद्रकंटि आवल मल्लिभट्टर मक्कळु अप्पाभट्टरु तम्म लिंगणनु सह नावु पूर्विकरु नम्म हिरियरु (Pl. 1 b) पडदंत स्तळमनेय कादुकोंडु निम्म आश्रितरागि यिदवि। यितलागि सिस्तु माडिद सीमे स्तलद सेनबोविके ज्योतिष्य सह नमगे पाळिसिकोळबेकेंदु हेळिकोळलागि उचंगिवेंटदोळगिन संतेबेन्नूरिगे सलुव सीमे ग्रामानुग्रामगळ स्तळद सेनबोविके आ सीमे ज्योतिष्य पुरोहित्य मुंतादनु पूर्वस्तळदवरु अहुदु यंविदरिंद दानधारापूर्वकवागि रामार्पणमाडि कोटेवागि नीवु निं पुत्रपौत्रपारंपर्यवागि आचंद्रार्कस्थायिगळागि संतेबेन्नूरसिमे स्थलद सेनबोविकेनु बरकोंडु आ सीमे ज्योतिष्यधर्मवन्नु नडसिकोंडु पूर्वमरियादियल्लि स्वास्थि उम्बुळिवर्तने होलगद्दे बेद्दलु काडारंभ नीरारंभ आयस्वाम्य सुवर्णादाय सर्वतेजस्वाम्यवन्नु अनुभविसिकोंडु बाहिरियंदु पूवळवंशोद्धारक हनुमिनायकर मक्कळु वल्लपनायकरु केंगप्पनायकरु श्रीवत्सगोत्रद आपस्तंबसूत्रद यजुश्शाखेय यिंद्रकंटि आवल मल्लिभट्टर मकळु अपाभट्टरु तम्म लिंगणगे दानधारापूर्वकवागि संतेबेन्नूर सीमेस्तलद सेनबोबिके ज्योतिष्य पुरोहित्यके सह वरसिकोट्ट धर्म्यशासन। यी (Pl. II a) तपु यिदके साक्षिगळु॥

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आदित्यचंद्रावनलोऽनिलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तम् ।। २ ।।

दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनम् ।
दानात् स्वर्गमवाप्नोति पालनादच्युतं पदम् ।। ३ ।।

स्वदत्तादिद्गुणं पुण्यं परदत्तानुपालनम् ।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।। ४ ।।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ।। ५ ।।

मद्वंशजाः परमहीपतिवंशजा वा
पापदपेतमनसो भुवि भाविभूपाः ।
ये पालयंति मम धर्ममिदं समस्तं
तत्पादुकाद्वयमहं शिरसा वहामि ।। ६ ।।

श्रीराम (In Kannada Characters)

ENGLISH RENDITION

Obeisance to Lord Gaṇēśa, the Lord of the Heavenly Hosts.(1)

Verse 1 : Salutations to Śambhu (Śiva)(4) whose white forehead is kissed (adorned) by the crescent moon like the whisk of royalty and who is the prime support even for the origin of (the city of) the three worlds.

Here Follows A Text in Kannada the Gist of which is as Under :

When Emperor Sri Vīra Rāmadēva Mahārāya was holding sway over the earth from his bejewelled throne in the city of Vijayanagara.

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Which his ancestor Emperor Harihara had built and named after Sage Vidyāraṇya who had commissioned the building of the city on the directions of God Virūpāksha(4) *on the banks of the Tungabhadrā.* (50)

Billappa Nāyaka and Kongappa Nāyaka, sons of the Emperor's agent Hanuminãyaka of the Pūvala Vaṁśa (family) gave to Lingaṇa, younger brother of Appā-Bhaṭṭa, the son of Indrakaṇṭi Āvala Malli Bhaṭṭa of the Śrīvastsa-gōtra(47) and Yajuśśākhā the offices of Sēnabōva (currently known as "shānabōga" equivalent to Village Headman) Jyotisha (astrologer) and Purōhit (priest) in respect of the villages in the Santebennūra-sīma in the Uchaṅgiveṁṭa, which offices had been enjoyed even earlier by him (Lingaṇa) and his ancestors.

The Sun, the moon, the wind, the fire, the water, the earth, the ether, one's own conscience, the Lord of Death, the day, the night, the dawn and the dusk and righteousness stand witness to the conduct of man.

As between the giving of a gift and the maintenance of an existing gift, the latter is more meritorious; by the former one attains Paradise but, by the latter, one attains the feet of the Lord.

To preserve and maintain gifts given by even another donor is far more blessed than the giving of gifts by oneself. The misappropriation by any person of the gifts made by anybody negates the virtues of any gifts made by that person.

He, who misappropriates land, whether gifted by himself or others, shall become a worm squirming in filth for sixty thousand years.

Sign-Mannual — *Śrī Rāma*(57)

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PART III

EXPLANATORY NOTES

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EXPLANATORY NOTES

(1) **GAṆEŚA** : Gaṇēśa, also known as Gaṇapati or Gaṇādhipati, was created by Pārvathi, wife of Lord Śiva, to guard Her privacy. Lord Śiva desired to enter Her apartments and was stopped by Gaṇēśa. In the bitter struggle that ensued, Lord Śiva beheaded Gaṇēśa; later, learning that Gaṇēśa had been only obeying His Mother's instructions, Lord Śiva relented and attached to the torso the head of an elephant. He also appointed Gaṇēśa to be the Commander of His "Gaṇas" namely Heavenly hosts. Gaṇēśa, regarded as the averter of all mishaps and the promoter of success in all proper endeavours, is, in that capacity, named "Vighnēśvara". He is said to have worked as the scribe of the great Sage Vyāsa, to whose rapid dictation he recorded the world's longest epic the MAHĀBHĀRATA using as pen one of His tusks : since therefore only one tusk remains, He is sometimes called Ēkadanta. In religious significance, He is regarded as the personification of Praṇava, the sound Ōm, (AUM) the mystic monosyllable representing the combination of the three powerful forces of creation, preservation and destruction. So personified, He is intimately identified with the Vēdas. Usually depicted by Himself, He is also said to have two wives Buddhi and Siddhi (Intellect and Success). His trunk, His prankish-looking eyes, His stomach and His fondness for sweetened rice-cakes are frequently referred to. Being the son of the three-eyed Lord Śiva, Gaṇēśa is sometimes referred to as having three eyes, the third being on the forehead.

(2) **BRAHMĀ** : Brahmā is the Creator in the Holy Trinity of Hinduism, the other two being Vishṇu and Śiva. There are two main versions about the origin of Brahmā. One is that He was born on a lotus springing from the navel

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of Lord Vishṇu recumbent on the coils of the divine Serpent Ādi-Śēsha in the Ocean of Milk. Another version is that in the primordial deluge that swept over all creation the germ of living things came into being in a radiant golden egg. When in due time the egg opened, Brahmā emerged and with Him started the creation of all things and beings that are on earth. Also when the egg broke open, the auspicious and mystic sound "ŌM" (AUM) came forth and in that sense Brahmā is also the start of the Holy Scriptures of Hinduism. Usually pictured with four heads, Brahmā is often invoked as a personification of knowledge, the connotation being strengthened by the fact that His Consort is Goddess Sarasvatī, the Goddess of Learning and the Fine Arts. Brahmā is said to reside in Manōvati, His city at the top of Mount Mēru (round which all the planets and stars are said to revolve).

(3) VISHṆU : Among the Holy Trinity of the Hiṇdu pantheon, Vishṇu is the Preserver. He is represented as having four arms (Chaturbhuja) three arms bearing in turn the discus (Sudarśana), the conch (Pāñchajanya), the mace (Kaumōdakī) and the fourth being raised, palm outward, in the gesture of blessing "Abhayahasta." His consort is Goddess Lakshmī, the Goddess of All Riches. Vishṇu has Himself pronounced His role as that of preserving the good and exterminating the evil and of being born on earth from time to time for this purpose. In one of His incarnations (i. e. as Lord Rāma) He has pronounced His Dharma—moral duty—as being that of protecting those that seek refuge in Him, whether they were friend or foe. His favourite mounts are the divine many-hooded serpent (Ādiśēsha) on which He is pictured either as seated or as recumbent (half-asleep) or the divine Eagle, Garuḍa, (swift as the wind and immensely strong, the veritable enemy of serpents), on which He is seated with his brides, the Goddess Lakshmi and the Goddess Bhūdēvi (Earth). His abode is Vaikuṇṭha; He is also said to be recumbent on the divine Serpent in the Ocean of Milk. Apart from several incarnations on earth of diverse kinds, Vishṇu is known most

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for His Daśāvatāra (Ten Main Avatāras). Of these, nine avatāras have been in the past and one is yet to take place. The avatāras that have already taken place are as follows : (1) Matsya : incarnation as part fish : when Vishṇu brought to safety the four Vēdas (2) Kūrma : incarnation as a turtle: to support the earth (3) Varāha : incarnation as a boar : to rescue and bring forth the earth from beneath the seas (4) Narasimha : incarnation as part-man and part-lion : to protect a devotee and to convince the oppressor that He, Lord Vishṇu, did really exist everywhere and had the power to protect the innocent (5) Vāmana : incarnation as a short-statured young Brāhmin : to rescue the Celestials from tyranny by Emperor Bali (6) Paraśurāma : incarnation as the son of a great ascetic to rid the world of the haughty warrior class (7) Rāma: incarnation as a Prince, to rid the world of the oppression of Demon-King Rāvaṇa (8) Balarāma : as the elder brother of Lord Kṛishṇa to aid Kṛishṇa in His tasks and (9) Kṛishṇa : incarnation as a shepherd leader to guide the fortunes of the good in the inevitable Civil War that was to happen in Bhārat (India) between the rival groups of cousins—the Kauravas and the Pāṇḍavas. The Kalki avatāra (Saviour on horseback) is to be the tenth avatāra and is awaited (even as some creeds await the second coming of the Saviour). Of these avatāras, the inscriptions in this volume concern mostly Varāha and to a lesser extent, Kūrma, Vāmana, Paraśurāma, Rāma and Kṛishṇa; these will be dealt with separately in subsequent explanatory notes. Lord Vishṇu has innumerable other names, even apart from those relevant to each avatāra. Indeed the thousand names of Vishṇu are part of daily household prayers in many Hindu households. One of the names by which He is called in these inscriptions is "Adhōkshaja" meaning "He who cannot be discerned by the sense organs" (an alternative meaning being "He who from below supports the entire earth, atmosphere and universe"). It should be added in this context that the eminent poet and devotee of Lord Kṛishṇa, Jayadēva, composer of the immortal and lyrical "Gīta Gōvinda", holds that Kṛishṇa was a Pūrana Avatār

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i. e. incarnation complete of Lord Vishṇu, not to be treated as but one of His Ten incarnations; according to him, the ninth avatāra was Gautama Buddha.

(4) ŚIVA : The other names by which Śiva is known include Śambhu (the name by which He is invoked in these inscriptions), Śaṅkara, Mahādēva, Chandraśēkhara, Mahēśvara, Paramēśvara, Paśupati, Rudra. Usually referred to as the Destroyer (in the Holy Trinity of Brahmā, Vishṇu and Śiva) it would seem to be at least equally appropriate to think of Him as the Benefactor. Several Hindus believe that, in the eternal cycle of life, death and rebirth (until, in the fullness of virtue, salvation from birth is attained), each birth or "janma" is an opportunity to acquire more virtue or expiate past sins as steps towards final emancipation and that Lord Śiva, as the one who opens the door for a fresh life and a fresh start on the road to emancipation, is in fact a Benefactor or Redeemer, rather than only a Destroyer. It is also said that the names Śiva and Śaṅkara themselves denote auspiciousness and the doer of good. Śiva is said to reside on Mount Kailāsa in the Himālaya Range with His consort Pārvatī (daughter of the Mountain King Himavān). The devotion for each other that Śiva and Pārvati had is legendary. Pārvatī and Śiva, it is said, were so close that, in their mutual desire to be even closer, they merged into one form, the right half being Śiva and the left half being Pārvatī, that form being known as Ardhanāriśvara (He whose one half is a lady). Their two sons are Gaṇēśa and Subrahmaṇya. Śiva is depicted as three-eyed (Trinētra), holding a trident, a deer, a ḍamaru (a percussion instrument) and sacred beads in His Hands, sporting with snakes entwined round Him, with the sacred bull Nandi as His mount and often in a pose of yoga (deep meditative repose). Of the many deeds attributed to Him, the most prominent one perhaps is the part He played in the churning of the Milky Ocean (see explanatory note thereon No. 8). When that ocean was churned by divine will, Vāsuki, the divine serpent which was used as the churning rope, spat venom into the ocean from which there then appeared, as a

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product of the churning, venom of the most virulent kind that put all the world into a panic. Lord Śiva took the poison and, swallowing it, held it in His throat, which then became, as against his white body, a shining blue thus giving Him the name "Nīlakaṇṭha". Another episode has Him save the Moon which had come under a curse for favouritism among his (the Moon's) wives; Lord Śiva adopted the crescent moon as his crest-ornament (as often referred to in these inscriptions) and thus gave the Moon sanctuary. Yet another incident is that, when a great Prince named Bhagīratha performed penance and was able to get the Holy River Ganges (Gaṅgā) come down from Heaven to earth so that his forefathers' ashes could be immersed therein, the fury of Gaṅga's flood was so much that Lord Śiva had to intervene and bear the Gaṅgā in His forelocks and allow only a portion to (safely) flow on earth. Art-lovers the world over have beheld Lord Śiva in yet another form : that of Naṭarāja, the King of dancing, the Cosmic Dancer. In His role as Dakshiṇāmūrti, He is depicted as the silent teacher, the Mauna-Guru, whose silent meditation extends itself to His true followers guiding them towards ever-lasting liberation. The usually worshipped form of Lord Śiva is in the form of Śivaliṅga. His beads, the holy Rudrāksha beads, are even today, in several Hindu households, objects of deepest veneration and are said to have medicinal effects when worn on the body.

(5) SARASVATĪ : When Brahmā was in deep meditation before His creations began, the Sattvaguṇa (sublime quality) arose and took the form of a maiden; Brahmā told her that she would stay on the tip of everyone's tongue, dance on the tongues of the learned, flow as a sacred river in India and also become His partner. Thus Sarasvatī who became the consort of Brahmā is the Goddess of Learning and all the Fine Arts. She is usually pictured as playing on the Vīṇā (an ancient string-instrument still in use in India, capable of yielding the most enchanting notes and trills) with the beads of a scholar in one hand, with writing tablets of pal-

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myrah leaf in another hand and with the swan as Her mount. Wearing a white sari and sporting a white lotus, white is the colour sacred to Sarasvatī, Sarasvatī is one of the Trinity that together form the Dēvī Parāśakti (Supreme Mother Goddess), the other two being Lakshmī and Durgā.

(6) LAKSHMĪ : The Consort of Lord Vishṇu, Lakshmī is said to have been one of the products when the Milky Ocean was churned (see explanatory note 8). Arising therefrom She is said to have put a garland of flowers on Vishṇu and so to have become His bride. In several of Vishṇu's incarnations, she was also born as His wife e. g. Sītā to Rāma and Rādhā to Kṛishṇa. She is said to have had an existence as the Tulasī (Holy Basil) plant and hence the Tulasī is sacred to Vishṇu. As idol in the shrines of Vishṇu, She carries a lotus in her right hand and a Bilva fruit in her left. Regarded as the Goddess of Riches, She dispenses eight forms of riches (Ashṭa-lakshmī) : these include for instance, gold, grains, victory, progeny, luck, etc.

(7) PĀRVATĪ : Born as Dākshāyaṇī, the daughter of Daksha, She wedded Lord Śiva; uninvited by Her father and against Her Lord's advice, she went to a *yagña* (sacrifice) conducted by Her father where She was not treated properly and where the ceremonial Offering due to Lord Śiva was not made; She cast Herself into the ceremonial fire, with the prayer that in Her next birth also She should be Śiva's consort. Himavān, the Lord of Mountains, and his wife Mēnā found her as a babe by the waters of the divine lake Amṛitasaras (the lake of ambrosia) and brought her up as their daughter Pārvatī (Parvata : Mountain). Enamoured of Śiva, She underwent severe austerities and won Śiva as Her Lord. She took various forms as Goddess Incarnate : Kātyāyanī, Gaurī, Chaṇḍikā, Chāmuṇḍikā, Mīnākshī, Kāmākshī, Viśālākshī etc. She was the slayer of the Asura (demon) named Mahishāsura and the chant of Her glory in that regard is still heart-moving. In Her form as Durgā, She is credited with immense power to destroy evil and with equally immense power to bless the

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good. Worship of Her in one form or another is spread throughout India and in the celebrated festival of Navarātri (celebrated throughout India) She is worshipped in all three forms as Sarasvatī, Lakshmī and Durgā.

(8) THE MILKY OCEAN: The churning of the Milky Ocean is an often repeated theme of Hindu lore; and in the inscriptions dealt with in this volume, there is often reference to emergence (of a thing or body) from the ocean or the milky ocean. The Celestials, desirous of immortality and youth, desired the nectar of ever-lasting life and with the help of their cousins, the Asuras (demons), with whom they were later to fall out, began churning the Milky Ocean with Mount Mandara as the churn-rod and the serpent Vāsuki as the churn-rope. The mountain began to rock having no firm base and hence Lord Vishṇu took the form of a turtle (Kūrmāvatāra) and plunged to the bottom of the ocean to give a firm base for the churning of the mountain. (Later, when the top began to wobble, He took the form of an eagle and stabilised it). The churning brought forth fiery venom which Lord Śiva, to protect the world, took and retained in His neck (See Explanatory Note 4). Then emerged from the ocean various beneficent things and beings. There was Lakshmī, Goddess of Wealth, who became Lord Vishṇu's Consort. There was the Nectar of Immortality which, by stratagem aided by Lord Vishṇu in the guise of a beauteous damsel Mōhinī, the Celestials managed to secure for themselves only and deny to the Asuras. There was the Holy Cow Kāmadhēnu, the Trees of Plenty, the Gem of rare radiance, all of which gave their possessors satisfaction of all desires. And there was the Moon that also emerged from the ocean. In view of the many good products that came out of the ocean, as also partly because of the more mundane understanding of the ocean as vast and rich in content, it has become a common metaphor in Hindu writings to use the ocean as the source of auspicious objects.

(9) KŪRMĀVATĀRA : Please see preceding explanatory note. Kūrmāvatāra (Kūrma : tortoise or turtle)

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denotes the second avatāra of Lord Vishṇu in which he assumed the form of a turtle to support the Mount Mandara which was the churn-post in the churning of the Milky Ocean as a result of which the Celestials get immortality, Lord Vishṇu gained His consort Lakshmī, Lord Śiva came to have the name Nīlakaṇṭha (See Explanatory Note 4) and auspicious objects conferring plenty came forth.

(10) VARĀHĀVATĀRA : Lord Vishṇu's third incarnation as the Holy Boar is invoked in several of these inscriptions. Hiraṇyāksha, an asura (demon), fought the Celestials and plunged into the waters of the ocean with the Earth in his hands. The Celestials appealed to Vishṇu the Preserver, who took the shape of a colossal Boar that plunged into the waters and bore forth the Earth on His tusks after killing the demon. As the Holy Boar protected the Earth, it is not illogical for Vijayanagara royalty, who were the protectors of their territories and their people, to invoke the name of the Holy Boar that protected the whole Earth. They also bore the Boar on their standard. In another episode also, Vishṇu took the form of a Boar to dig into the earth and try to find the beginning of the Column of Radiance that was Śiva. Unlike the first two major incarnations of Vishṇu (Matsya and Kūrma) which are not very often found as the main deities in Vishṇu's shrines, Varāha (called principally Bhūvarāhasvāmi) is worshipped in quite a few temples.

(11) VĀMANĀVATĀRA : This was the fifth incarnation of Lord Vishṇu. Mahābali, an Asura (demon) Emperor of great might and valour (and, be it said, of many good qualities too), had conquered the whole Earth and the Celestial World of Indra the King of the Celestials (see Explanatory Note 24). The aggrieved Celestials appealed to Lord Vishṇu who, in response, came to be born on earth as a young Brahmiṇ. As a young boy, He appeared at a Yagña (sacrifice) being performed by Emperor Mahābali and, to the latter's query as to what gift he required, asked for three feet of ground measured by his foot. The Emperor

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readily agreed. His preceptor, Śukra, perceived that the boy was none else than Lord Vishṇu Himself and urged the Emperor to retract the word of gift. The Emperor's reply was nobility itself : in one version He is said to have refused to break his word; in another version, he is said to have exclaimed that he was privileged to have Lord Vishṇu Himself, in whom all riches flourished, came and seek charity from him and he would not forego this honour; and yet in another version, he is said to have said, "This is an occasion when, as the giver of a gift with pouring of lustral water, my hand will be on top and the Lord God's hand will itself be lower : what more honour can I get than this?". He consented to give the gift of three paces of (Vāmana's) foot. And when the gift was about to be made with the pouring of water, the lord grew to immense size; with one foot, He paced the entire earth and with another pace He covered the very Heavens. And then He asked Bali where the third foot was to be. The Emperor knelt, bowed his head and beseeched the Lord that the third pace be measured on his head : and so it was done. With the third pace on the Emperor's head, he was pushed into the Netherworld (Pātāla). And the Lord Himself was not without love and mercy. He made Mahābali the Sovereign of the Netherworld and set Himself as His Protector and further promised him that he would become the next Indra (when the present Indra's time was over) and thus be the Monarch of the Celestials. (Please refer to first three sentences of Explanatory Note 24).

(12) PARAŚURĀMĀVATĀRA : The sixth major incarnation of Lord Vishṇu was as the son of the great Sage Jamadagni and his wife Rēṇukā. The occasion of the incarnation was that the Princes of the land (the Kshatriyas : the warrior or ruling caste) had become drunk with power and arrogance and were committing atrocities. There are many legends of Paraśurāmā's youth, about his filial devotion, about his heroism and about how he obtained from Śiva, though a Brāhmin, many weapons including an axe which gained him his name (Paraśu : Battle-axe). The great King

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Kārtavīryārjuna (see next Explanatory Note) once came to Sage Jamadagni's hermitage and was treated with due hospitality. He saw that the Sage had the Cow of Plenty, Kāmadhēnu; avaricious, he seized the cow by force. Paraśurāma, who was then absent from the hermitage, returned and saw that the sacred cow had been abducted; he went in pursuit, slew Kārtavīryārjuna and returned with the cow to the hermitage. The slain king's sons attacked the hermitage when Paraśurāma was again absent and slew Jamadagni. Paraśurāma then swore a mighty oath that he would root out the Kshatriya caste (rulers and warriors) and set on his mission of revenge with immense thoroughness. Vanquishing the Kshatriya lords one by one, he finally encountered Lord Rāma (the next major incarnation of Vishṇu) when Lord Rāma was returning to his father's kingdom after marrying Princess Sītā. His challenge to Lord Rāma that he should try his hand at the bow that he (Paraśurāma) had, was met by Lord Rāma who then asked where the arrow should be aimed. Realising that his own role was now over, Paraśurāma asked Rāma to aim the arrow at his own "tējas" (spiritual attainment) and thus yielded his spiritual power to Lord Rāma. Having, in his time, given away all the lands that he had conquered, he had nowhere to live. On his throwing his battle-axe into the ocean, the waters receded and land appeared where Paraśurāma could live his last days. This is reported to be the land of Kērala in the south-west section of India, which is even now known as Paraśurāma-kshētra.

(13) KĀRTAVĪRYĀRJUNA : Kārtavīryārjuna means "Arjuna, the son of Kṛitavīrya". Kārtavīrya (a Kshatriya, the caste of warrior-kings) ruled a mighty empire from his capital of Māhishmatī. Desirous of unparalleled power, he sought and obtained the boon of a thousand hands (an allegory for tremendous power). Therewith, he brought the kings of the earth to acknowledge his suzerainty and challenged the Celestials. Such was his power that he was counted as one of the very few warriors who ever defeated King

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Rāvaṇa, the Monarch of Laṅkā, who was soon to be Lord Rāma's adversary. His name therefore came to be identified with bravery and success of arms. An incantation named after him, is said to have the power, when chanted, to retrieve lost possessions and treasures. Finally, as related in the previous explanatory note, he met his end at the hands of Paraśurāma.

(14) RĀMĀVATĀRA : The seventh incarnation of Lord Vishṇu was as Rāma, son of Daśaratha, King of Ayōdhyā. The tale of this incarnation is well-known and has spread not only over all of India but also over South-East Asia where the drama of Rama still engrosses public interest as in Thailand and Bali and where several ancient cities were named after the cities of that tale and where some sovereigns took the name of Rāma. The story of Rāma was told originally by Sage Vālmīki in what is often recognised to be the world's first poetic work. Rāma belonged to the Solar Dynasty of Kings ruling over Ayōdhyā, He was one of the four sons of King Daśaratha, the others being Bharata and the twins Lakshmaṇa and Śatrughna. Rāma's mother was Kausalya, Bharata's was Kaikēyī and the twin's Sumitra. Lakshmaṇa became the boon companion of Rāma. As an young prince, the assistance of Rāma was sought by the great Sage Viśvāmitra for the protection of his hermitage when religious ceremonies were being conducted; Rāma and Lakshmaṇa accompanied the sage and did their duty, routing the enemies that attacked the hermitage. Viśvāmitra then took the two princes to the court of King Janaka of Mithila whose daughter was the beauteous Princess Sītā. Rāma won her to wife, after being the only one that could bend (and indeed break) Śiva's bow which was in the custody of Janaka. (That the bridal party met Paraśurāma on their way back to Ayōdhyā and that Rāma defeated Paraśurāma is narrated in Explanatory Note 12). In due time, Daśaratha wished to retire from Kingship after anointing Rāma as Sovereign; but Rāma's step-mother Kaikēyī, invoking an ancient pro-

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mise made to her by Daśaratha, now asked that it be redeemed by the exile of Rāma to the forests for fourteen years during which her son Bharata was to be King. Unable to break his word but desolate at having to exile his beloved eldest son, Daśaratha fell into a deep swoon. Rāma hearing of what had happened, wished to keep his father's word to his step-mother and left for fourteen years' exile in the forests, accompanied by Sītā and Lakshmaṇa. (Daśaratha, recovering from his swoon and finding his beloved Rāma gone, gave up his life). Sojourning in the forests, generally moving in a southern direction Rāma was soon overtaken by Bharata who abhorred his mother's action and wanted Rāma to return and be king. Rāma could not bring himself to repudiate what his father had to do to carry out an ancient promise but, at Bharata's request, gave him his footwear which Bharata on return to his state enthroned and governed as viceroy in Rāma's absence. Many were the adventures of Rāma, Sītā and Lakshmaṇa in their travels and some of the anecdotes are gems of the human emotions. Then came the time of trouble. An ogress, sister of King Rāvaṇa of Laṅkā, was enamoured of Lord Rāma and tried many wiles but was repulsed with scorn. She then ran to her brother Rāvaṇa and, while complaining about her mortifications, incited his lust by accounts of Sīta's loveliness. Rāvaṇa by devious stratagems separated Sītā from Rāma and Lakshmaṇa and abducted her to his island stronghold. The distraught Rāma came finally to know about Sītā's abduction by Rāvaṇa from Jaṭāyu, Prince of Eagles, who had encountered Rāvaṇa and tried to rescue Sītā but had been grievously wounded. Rāma befriended Sugrīva, Prince of the Monkeys, by defeating his elder brother and by crowning Sugrīva King of the Monkeys. The greatest of that tribe, Hanumān, known for his integrity, wisdom, strength and loyalty, became the true servant of Rāma. After wide search, it was Hanumān that finally located Sītā where she was held by Rāvaṇa (who could not, by reason of an ancient curse, enjoy any woman against her will). The scene in which Hanumān makes himself known to Sītā

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and hands her a token from Rāma and reassures her of Rāma's imminent rescue of her is a major section of the Rāmāyaṇa, the story of Rāma, and is often recited in prayer in Hindu households even today. Rāma then advanced on the island with his host of monkeys, with Lakshmaṇa, Sugrīva and Hanumān by his side. Rāvaṇa's brothers advised him not to be a victim of lust and to surrender Sītâ and accept Rāma's friendship. He scorned such advice; and one of his brothers Vibhīshaṇa fled his camp and sought sanctuary with Rāma who promptly took him as yet another brother. In the mighty battles that ensued, Rāvaṇa's side lost steadily and finally he was slain by Rāma. Sītā rejoined her husband after passing an ordeal by fire to prove her chastity during her stay at Laṅkā. They returned to Ayōdhyā in time for the fourteen years to have elapsed and were crowned. This bald account, necessarily simplified, misses several of the telling incidents of the Rāmāyaṇa. Rāma became the personification of three eternal virtues : obedience to parents, moral uprightness (*Dharma*) and protection of those that sought sanctuary. It is said that the incarnation as Rāma was to hold aloft the moral right and duty of men as individuals whereas the incarnation of Kṛishṇa (see next explanatory note) was to demonstrate the social duty of men.

(15) KṚISHṆĀVATĀRA : Kṛishṇa, the ninth incarnation of Lord Vishṇu (please see last sentence of Explanatory Note 3) was born (as several of these inscriptions narrate) in the lineage of King Yadu and was therefore known as the Yādava. Born as the son of Vasudēva and Dēvakī, he was in dire peril even from birth. His maternal uncle Kaṁsa had been foretold that the eighth child of his sister Dēvakī would kill him. Enraged, Kaṁsa slew every child of Vasudēva and Dēvakī till Kṛishṇa was born. Overnight, before Kaṁsa could act, Kṛishṇa was taken to Nandagōpa and Yaśōdā (who had just been delivered of a girl-babe) and the children were exchanged. When Kaṁsa saw the girl-child and was about to kill it, the child rose into the sky and ex-

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claiming 'Your killer is elsewhere; go, seek him' disappeared. Many were the subsequent incidents in which, time and again, attempts were made against Kṛishṇa, each of which Kṛishṇa even as a child defeated. He grew among cows and cowherds and shepherd-maids capturing their hearts and enchanting them by his pranks. Unlike Rāma, who in all straits and circumstances, kept his form as a human being and lived within the constraints of mortals, Kṛishṇa gave several instances of his divinity even when young, as for instance when he was caught eating dust by Yaśōdā and, when upbraided, opened his mouth to reveal to her that all the Universe lay within his mouth. As he grew to manhood, in another part of India bitterness was growing between two groups of cousins, the five sons of Pāṇḍu (called Pāṇḍavas) and the hundred sons of Dhṛitarāshṭra (called Kauravas). The latter, not wanting in wickedness and guile and in numbers, wished to secure the entire kingdom of Hastināpura for themselves and were denying the Pāṇḍavas even a small portion. As the cause of the Pāṇḍavas was just, Kṛishṇa befriended them (in particular the third brother Arjuna) and in the end, after many trials and ordeals and after undergoing exile for several years, a civil war resulted. Before the beginning of the many-day battle, Arjuna was desolate at having to kill so many of his kith and kin and laid down his mighty bow. It was then that Lord Kṛishṇa addressed to him the immortal classic of Hinduism, the Bhagavad-gītā (the Song of the Lord) in which Kṛishṇa spoke of the imperative need of Dharma (moral duty) regardless of its results: The effort is thine, the result is mine, said the Lord. He revealed Himself as the Supreme Deity in whom all were born, in whom all lived, and in whom all ceased life. He showed Himself as that which is the active element of which mankind is merely the tool. It is to be pointed out that, in this incarnation as Kṛishṇa, Lord Vishṇu revealed Himself in his divine form, with four arms holding the discus, the conch and the mace in three hands and lifting His fourth hand (with a lotus) in blessing of His devotees.

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On the field of battle where He served as Arjuna's charioteer, He revealed Himself to His favourite disciple Arjuna in His Viśvarūpa (All Pervasive Form) holding in Himself all the cosmos and showing Himself as the cause and end of all action. In this sense Lord Vishṇu's incarnation as Kṛishṇa is held to be the Pūṛṇāvatār (complete incarnation) of Lord Vishṇu. (The Śrīmad-Bhāgavata in which Kṛishṇa's life is detailed and the Mahābhārata in which the Pāṇḍava-Kaurava story is told are companion epics). The battle was fought with immense loss on both sides, with Kṛishṇa being merely Arjuna's charioteer but bringing his divinity into play when necessary. The Kauravas lost; and the victory of the Pāṇḍavas was bleak in that severe losses to their kith and kin and to their progeny took place. (See Explanatory Note 16). The later story of Kṛishṇa ended when his own tribesmen squandered their lives in fratricidal quarrel. And as Lord Kṛishṇa was getting ready to shed His Mortal Form, a great sage and friend of His, Uddhava, sought to cease life along with Kṛishṇa: but Kṛishṇa forbade him in the form of advice which is called the Uddhava-Gītā: which, not as famous as the Bhagavad-Gītā is, yet in its own way, a superb piece of mellowed wisdom. Lord Kṛishṇa, said to have sported with all the shepherdesses, had two queens named Rukmiṇī and Satyabhāma, the stories of the two marriages being even now the themes of ballads, ballets and dance-recitals.

(16) THE PĀṆḌAVAS : Please see preceding explanatory note. The story of the Pāṇḍavas (sons of Pāṇḍu and proteges of Lord Kṛishṇa) is told in the Indian epic Mahābhārata which is the world's longest epic, dictated by Sage Vyāsa to Lord Gaṇéśa. Greatly troubled and deprived of their kingdom by the wiles and wickedness of their cousins the Kauravas (sons of Dhṛitarāshṭra, Pāṇḍu's elder brother who had withdrawn from kingship because of his blindness), the Pāṇḍavas were forced into a civil war with the Kauravas where both sides suffered greatly and which, by the grace of Lord Kṛishṇa, the Pāṇḍavas finally won. The Pāṇḍava

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brothers were five: Yudhishṭhira, the eldest, was known for his firm devotion to Dharma (upright moral and mental conduct), Bhīma for his immense strength, Arjuna for his valour and skill at archery, and Nakula and Sahadēva for their fraternal solidarity and for their loyalty to their step-brothers. The reference in the inscriptions to Arjuna is not only because he was the third of five brothers but also because he was the epitome of handsomeness, bravery, skill at weapons and devotion to Lord Kṛishṇa. Similarly the comparison of Harihara to Yudhishṭhira is not only in that they were the eldest of five brothers but also because of their upholding of Dharma, the moral law.

(17) SŪRYA : The Sun God, Sūrya, said to stride the Heavens in an immense chariot drawn by seven horses, has been in Hinduism—as indeed in several other religions and cultures—the object of worship or veneration. The Ṛig-Vēda is addressed to him. His passage across the equator and between the tropics of Capricorn and Cancer are well-known and well-recognised in Hindu lore. He is the greatest of the Navagrahas (nine stellar entities) whose worship and propitiation are important ceremonies among the Hindus. The Sun is said to have aided Lord Rāma in vanquishing Rāvaṇa and the incarnation 'Ādityahṛidayam' is still a major item in the morning prayers of many Hindu households. Pāñchālī, the wife of the Pāṇḍavas, is said, during their exile from their kingdom, to have prayed to Sūrya and obtained from him the 'Akshyapātram', a vessel wherein food was always abundant. Sūrya was also the stepfather of the Pāṇḍavas, their mother Kuntī having borne a son named Karṇa born of the Sun whom she gave up (as he was born before her marriage) and whose identity was finally revealed by her openly on the battlefield when Karṇa fought and died by the side of the Kauravas, the enemies of the Pāṇḍavas. (See Explanatory Note No. 32) Of the two mighty races of royalty of yore in India, the Sun headed the Solar race in which Lord Rāma was later born. (Attribution thus to the Sun is not

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a monopoly of Hinduism; it is understood that the Imperial Dynasty of Japan claims descent from the Sun—though as a Goddess.) The name 'Mandēhavairī' which occurs in the inscriptions for Sūrya is derived from the following: A group of lethargic demons called Mandēhas, who dared obstruct the path of the Sun, were cast aside (on to an island named Mandēhāruṇa) and the path of the Sun was thus cleared by Brāhmins duly chanting the most sacred mantra (prayer) called the Gāyatrī, morning, noon and evening (cf.: *Taittirīya Āraṇyaka*, Praśna 2, Anuvāka 2). The Sun is an obvious comparison for splendour and light; the rising of the Sun is also often used metaphorically for the elevation of particular persons or clans.

(18) THE MOON : Unlike in several other mythologies, the Moon in Hinduism is of the male gender. For obvious reasons, he is regarded as the appropriate comparison for coolness, brightness without heat and general beneficence. The Moon is said to have been one of the products of the churning of the Milky Ocean (see Explanatory Note 8); and is hence regarded as a brother of Lakshmī who was also born out of that ocean. That the crescent moon is an adornment to Lord Śiva (and often to His consort Pārvatī) has already been noted in Explanatory Note 4. The Hindus speak of the days of the month in terms of the waxing moon and the waning moon (as the inscrīptions show). Even as the rising of the Sun opens up lotus buds, the rising of the Moon is said to open up water-lilies.

(19) CUPID : Known as Manmatha in Indian lore, he is said to be armed with a bow made of sugarcane and arrows of five flowers (the Aravinda, the Aśoka, the Chūta, the Nilōtpala and the Navamallikā); he is hence also called Pañchaśara (Pañcha = five; śara = arrow). When Pārvatī, having been born as the daughter of Himavān, the Mountain King, was performing austerities and worship to attain Lord Śiva as Her bridegroom, the Lord was Himself in deep meditative repose, mindless of His surroundings and unaware of

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the proximity of Pārvatī. The Celestials, aware that the marriage should take place for the welfare of all Creation, persuaded Manmatha (very much against his will for he feared the wrath of the Lord exceedingly) to shoot his darts of love at Lord Śiva when Pārvatī was near Him. The Lord, angry at His meditation being disturbed, opened His third (forehead-situate) eye and the glance scorched Manmatha to ashes. Ratī, Manmatha's wife, came to the Lord and begged His forgiveness for her husband. The Lord, even quicker to compassion than He was to anger, yielded to Ratī's prayer and restored Manmatha to life in a non-corporeal form visible to Ratī alone. Though the reference in one verse of the inscriptions is to Manmatha's pride, it must be understood to be to the power of the arrows of love: for, Manmatha, as related, had acted not out of pride but at the bidding of his fellow-Celestials and for the good of the world which could only benefit from the marriage of Lord Śiva to Pārvatī. Cupid (Manmatha, Pañchaśra) is also known as Anaṅga.

(20) PURŪRAVAS : King Purūravas (a legendary Hindu Monarch whose marriage with the celestial nymph Urvaśī is mentioned in Vedic literature and is the theme of celebrated Sanskrit play "Vikramōrvaśīya" by India's great poet and playwright of ancient times, Kālidāsa) was the founder of the Lunar race of royalty. Urvaśī was one of the celestial damsels—Apsaras—who emerged from the churning of the Milky Ocean (Explanatory Note 8) and was one of those who formed the court of Indra, the King of the Celestials. Ūrvaśī and Purūravas were separated for a time by the mischief of jealous Gandharvas (male counterparts of Apsaras) but came together again later and had a son named Āyu. It is said that Purūravas with the help of friendly Gandharvas performed the requisite sacrifices and became a Gandharva himself.

(21) NAHUSHA : Nahusha was the son of King Āyu, (Explanatory Note 20, in which Āyu is mentioned as the son

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of Purūravas) and the father of Yayāti (who is named in Explanatory Note 22). Nahusha occupied the throne of the Celestial King Indra, when Indra was absent doing penance for a long time for a sin committed by him. Enamoured of Indra's consort Indrāṇī, Nahusha ordered the Saptaṛishis (the Seven Great Sages) to bear him in his palanquin to Indrāṇī's abode. Feverish in his desire to get there, he bade the Great Sages "Sarpa, Sarpa" (Move quickly, move quickly). Angered by this slight on top of the slight of having been asked to bear his palanquin, Agastya, one of the most revered of sages, cursed Nahusha that he should himself become a 'sarpa' (a serpent).

(22) YAYĀTI : Yayāti, the son of Nahusha, had two wives: Dēvayānī (daughter of Śukrāchārya the preceptor of the Asuras—opponents of the Celestials) and Śarmishṭhā (the daughter of an Asura King Vṛishaparva). Dēvayānī bore several sons including Yadu and Śarmishṭhā several sons including Puru. Angered by Yayāti's preference for Śarmishṭhā, Sukrāchārya (Dēvayāni's father) cursed Yayāti to become prematurely old and feeble. On Yayāti's plea for forgiveness, Śukrāchārya gave Yayāti the power to transfer his old age to anyone who was prepared to exchange his youth and strength for Yayāti's old age and frailty. Of all the sons that Yayāti had, only Śarmishṭha's son Puru was willing to make the exchange and so it was arranged. Yayāti, young once again, enjoyed the pleasures of life for a long time and then once again made with Puru the reverse exchange, his youth for Puru's oldness. He then anointed Puru as king and retired to a life of piety. The reference in this verse is to the fact that Yayāti's kingly role as a chastiser of Asuras did not prevent his living happily with Dēvayānī who was herself the daughter of the preceptor of the Asuras.

(23) NALA AND DAMAYANTĪ : The romance of Nala and Damayantī is one of the most romantic and picturesque depictions, in Hindu lore, of love and constancy and of love being finally triumphant over all ordeals. Nala, the

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King of Nishadha, was successful at marrying the beauteous Damayantī, Princess of Vidarbha, their love for each other conquering the distance between them. Several Celestials who had themselves wanted to marry Damayantī were exceedingly wroth since their wiles and guiles had not succeeded. After a few years, they get one of the their co-Celestials put Nala to unimaginable difficulties; he was made to lose his Kingdom, was separated from Damayantī and by the bite of a serpent was transformed into a creature of extreme ugliness (which in fact helped to conceal him from his foes). After many ordeals were undergone by the couple, Damayantī was able to locate Nala because of his culinary skill (which even now is celebrated, great culinary artists being compared to Nala). The Gods now favoured them and they were reunited (Nala regaining his original form), their fortunes restored and their happiness complete.

(24) INDRA : Indra is the King of the Celestials (the "Dēvas"). For each 'Manvantara', i.e., countless epoch of celestial time, each foreordained, there will be a different Indra. The Indra we are concerned with is the Indra of this "Manvantara", son of the great Sage Kaśyapa and his wife Aditi. In the Rig Vēda, Indra features as an object of worship; but gradually he receded to the position of King of the Celestials with the worship of Vishṇu, Śiva and Śakti (or Dēvī) becoming of vital importance. Indra is the hero, and sometimes far less than a hero, in several episodes in Hindu mythology. His wife is called Indrāṇī (also Śachī and Pulōmajā) and is regarded as a symbol of chastity and constancy, as distinct from Indra's amorousness which often got him into severe trouble. Indra's son is Jayanta, Indra's capital Amarāvatī, his favourite weapon the thunderbolt called Vajrāyudha, his elephant the glorious white elephant Airāvata and his Heaven Indralōka. Indra was also known as Purandara. In all, being the king of the Celestials, in a Kingdom which had the beauteous divine damsels the Apsaras, armed with the mighty Vajrāyudha, with the help of the Gods on his side, with the virtuous Indrāṇī to wife and with the ocean-born Trees of

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Plenty (namely Mandāra, Pārijāta, Santāna, Kalpavṛiksa, and Harichandana) in his Heaven, Indra is often the standard of comparison of potent mortal kings, as is repeatedly the case in the inscriptions herein.

(25) KUBĒRA : Kubēra is the name of the Celestial Lord of Wealth, known for his riches (though not for his generosity). His capital had been in Laṅkā from where he was driven out by his half-brother Rāvana, the Demon king of the Rāmāyaṇa (Explanatory Note 14). He then took his capital at Alakā (also called Alakāpurī) and became the regent of the North. His wife was Bhadrā. Kubēra was the renowned owner of the equally renowned flying chariot called Pushpakavimāna which he lost to Rāvaṇa and in which, after defeating Rāvaṇa, Rāma flew with Sītā, Lakshmaṇa and entourage to His kingdom.

(26) ŪRVAŚĪ : She was one of the celestial damsels known as Apsaras. (Explanatory Note 20). When the great hermits Nara and Nārāyaṇa were in deep meditation, they were disturbed by the wiles of the celestials and in anger, hermit Nārāyaṇa smote his thigh from which emerged the damsel Ūrvaśī who captivated all by her beauty and entered the court of Indra the Celestial king. Apart from the episode with Purūravas, Ūrvaśī has several other anecdotes to her name.

(27) DVĀRAKĀ : To defend themselves against the attacks of King Jarāsandha, the Yādavas, the tribe under the rulership of Lord Kṛishṇa (Explanatory Note 15), built themselves a strong city named Dvārakā (also Kuśasthalī) on an island off the western coast of India. While built most beautifully, it was also made impregnable surrounded by mountains, ramparts and strongly built gateways that were always defended. Dvārakā was built on an area now submerged in the sea to the west of the state of Gujarat and is now the subject of archaeological research and exploration in India. The reference to Dvārakā in this verse is no doubt a reflection of not only the grandeur but also the strength of fortification of the Imperial city.

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(28) HIMĀDRI : It is another name of the Himālayas, literally meaning the Mountain of snow. Obviously it was a standard for unshakable firmness.

(29) ŚUKA : Śuka was the son of the Sage Vyāsa (the composer of the epic Mahābhārata). Due to his father's fascination with a parrot, the son was named Śuka (meaning parrot); it is also said that he had a parrot-like nose and hence the name. Śuka, by reason of accumulated virtue of past births, was even from birth a fully-realised soul. In the "Vishṇu-sahasranāma" (the thousand names of Lord Vishṇu) which is still chanted in many Hindu homes, Śuka is mentioned as one of the great repositories of spiritual virtue. Śuka is said to have expounded the "Śrimad-Bhāgavatam" (the chronicle of Lord Vishṇu's incarnations) to king Parīkshit. He comes to mind easily as a standard of resplendent spiritual attainments.

(30) MĒRU : Mēru (also called "Mahāmēru" and "Sumēru") is a legendary mountain with golden high peaks. It is reputed to be the abode of the Gods and of the great Seven Saints (Saptarshis). The Sun is said to go round this great mountain, which was accessible only to the virtuous.

(31) GAṄGĀ : Gaṅgā is known in English as the Ganges and in the Indian languages as Gaṅgā; this river is the holiest of India's rivers. Tradition has it (Explanatory Note 4) that the Gaṅgā was brought down from Heaven to Earth by the efforts of Bhagīratha (to achieve the salvation of his forefathers) and that Lord Śiva received the flow in his forelocks and released only a portion on to the Earth (since the Earth would otherwise have been devastated by the enormous flow of the river). A bath in the Gaṅgā, particularly at Varāṇasi (formerly known as Benares), is regarded as most purificatory and attracts countless pilgrims even today. As the bulk of the waters of the Gaṅgā are said to have been retained in Lord Śiva's forelocks, the Lord is often depicted as having the damsel Gaṅgā on His head. The Gaṅgā, the Yamunā and the (invisible and reputedly subterranean) Sarasvati are

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a triad of rivers whose confluence is a great place of pilgrimage.

(32) KARṆA : A hero of the Mahābhārata war, intimate friend of Duryōdhana and enemy of the Pāṇḍavas. In reality, he was the eldest son of Kuntī, the mother of the Pāṇḍavas, who had borne him to the Sun and who, fearing obloquy (as he was born before her marriage), had set him adrift on a river from where he was rescued by a member of the charioteer community. His mother revealed his parentage on the field of battle and beseeched him to come over to his brothers the Pāṇḍavas. He refused out of loyalty to his benefactor Kauravas. Karṇa was known as the most generous of givers and this generosity shielded him from harm; and Lord Krishṇa had to resort to stratagem to deprive Karṇa of this shield so that he could be made to fall in battle. (see Explanatory Note 17.)

(33) GARUḌA : The King of Eagles, and favourite mount of Lord Vishṇu. The eagle was by birth an enemy of serpents. However Garuḍa, the enemy of serpents, and Ādi-śēsha the Divine serpent were both servants of Lord Vishṇu.

(34) SERPENTS : The fascination that serpents have had for ancient civilisations is well known. They exist in the legends of the Ancient Americans and, in a modified form as dragons, in Chinese lore. In Hindu Mythology, they hold a place of high merit on the one hand and of great evil on the other. Lord Vishṇu is said to be recumbent on the serpent Ādi-śēsha, a multi-hooded devotee of the Lord; the Milky Ocean is said to have been churned (See Explanatory Note 3) with the serpent Vāsuki as the churning-rope. In Nāga-lōka (the World of the Serpents), the King of the Serpents is said to live in beatitude and in great splendour with riches beyond comparison and from time to time interesting himself in the welfare of individuals of great virtue and daring. As against these examples, the serpent is also held in fear because of its venom and lightning speed of attack; Kāliya was a serpent that poisoned the waters near where young Lord

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Kṛishṇa lived—and the Lord had to dance on Kāliya's hood and press him down before banishing him to the western seas and getting rid of his menace. Being fork-tongued, it is easy to see that persons who are given to duplicity are compared to snakes. The inscriptions in Part II show that serpents are taken as examples, as the occasion demands, for splendour beyond compare, for duplicity or for being ferocious and swift in attack.

(35) THE LOTUS : The lotus flower is sacred in Hindu lore. Of the two varieties (the rose-coloured one and the white one), the white lotus is sacred to Goddess Sarasvatī (Explanatory Note 5) and the other to Goddess Lakshmī (Explanatory Note 6). The heart is often compared to the lotus. The flower is also a symbol of purity of soul and body. The lotus that emerges from waters and opens its petals when the sun begins to shine is almost an invitation to poets and inscribers in linking the soil, the waters and the Sun in the heavens together.

(36) THE KĒTAKĪ FLOWER : The Kētakī flower which is indigenous to India is a long, yellow and sweet-smelling flower that resembles the tusk in shape and colour. It is used both to decorate houses on auspicious occasions as well as to braid the tresses of girls. (However it is not used in the worship of Lord Śiva due to His displeasure with it since on one occasion it bore false witness before him.)

(37) BAḌAVĀGNI : Hindu tradition has it that there is a fire under the waters of the seas. In Hindu mythology, it is said that Agni (The God of Fire) hid himself in the oceans not desiring to disturb the home life of Lord Śiva as prompted by other celestials. It is strange that as man's knowledge of the oceans expanded, he became aware, scientifically, of temperature layers in the waters and of volcanic fire under the oceans.

(38) DIG-GAJAS : The Earth is said to be served at its eight cardinal points by mighty elephants (Dik.=direction

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of the compass; Gaja=elephant). Male and female in pairs, eight pairs stand guard in the eight zones and these are known as the Ashṭadiggajas and Ashṭadikkariṇis. Besides these, four diggajas are said to bear the earth on their heads standing in the netherworld. Earthquakes are said to be the result of their shaking their heads.

(39) THE VĒDAS : The Vēdic Saṁhitas are the holiest of Hindu scriptures. They are four in number : The Ṛik (Ṛig-veda), the Sāma (Sāma-véda), the Yajus (Yajur-vēda) and the Atharva (Atharva-vēda). The name 'Vēda' is said to rise from the Sanskrit root 'Vid' (to know). Of the original Vēdas, only a portion is now available in the present Age (Kaliyuga). The Vēdas were traditionally handed down from teacher to pupil by recitation, since the actual pronunciation of each syllable is of profound importance; and study of the Vēdas based on mere reading of books containing their verses is frowned upon. The Vēdas have been codified by the great Sage Vyāsa. The 'Upanishads' which are also called the 'Vēdāntas' are the 'aim and completion' of the Vēdas. Based on the Vēdas, there have also been a large number of subsidiary treatises and systems of philosophy that command countless number of adherents in India. Sage Vidyāraṇya was the first, however, to write comprehensive "Bhāshyas" or commentaries on *all* four Vēdas.

(40) ŚAKA : The Hindus use what is called the 'Śaka Era' commencing with the year 78 A.D. The Śakas (Scythians) were a tribe displaced from Central Asia who, following their being driven from place to place, finally entered India from several of their settlements, one of which was Śakastan (modern Seistan) in eastern Iran. Their settlement in India in the lower valley of the Indus came likewise to be known as Seythia (Śakasthāna) or Indo-Seythia. The Magi priests of Iran appear to have entered India in their train and became known here as 'The Maga Brāhmaṇa of Śaka-dvīpa'. The era was connected with the accession year (78 A.D.) of the (Buddhist) Emperor Kanishka (78-101 A.D.).

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The Kanishka era is identified with the Śaka era because its use was popularised by the Śakas of Western India. The Śaka era became later associated with Śālivāhana *i.e.* Sātavāhana of Peninsular Indian royalty.

(41) SAMVATSARA : Apart from following the Śaka era, the Hindus also use the era of 58 B.C. associated with the name of Rājā Vikramāditya of Indian folk-lore, as well as a 60 years cycle in which each of the years has a particular name. The naming of the years is slightly different in the northern and southern parts of India.

(42) ŚUKLA AND KṚISHṆA PAKSHAS : The Hindu year contains twelve months, each with a specific name, and each with thirty lunar days. Each month of the thirty days is divided into two parts : the fifteen days of the waxing moon (the Śukla-Paksha) and the fifteen days of the waning moon (the Kṛishṇa-Paksha). The traditional way of dating an event thus becomes the naming of the day of the waxing or waning moon (as the case may be), the name of the month, the name of the year and the number of the year in the Śaka era. The twelve lunar months however do not cover the entire solar year of a little over 365 solar days. To rectify this anomaly an additional lunar month is counted in every 3 years.

(43) DVIJAS : This word denotes the 'twice-born'. The Hindu Caste System consists of four castes : The Brāhmins (who are supposed to be studying and teaching the Vēdas and other scriptures, to serve as priests and counsellors and to lead simple and austere lives), the Kshatriyas (the rulers and warriors to protect society and administer the just laws of the society), the Vaiśyas (the merchant community who were to make goods and services available to the society on legitimate terms) and the Śūdras (the labouring classes that tilled the land). Of these, the first three castes were regarded as the Dvijas or twice-born since, according to the rituals of the religion, they were to assume the Holy Thread (Yagñōpavīta) when yet very young, that assumption

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counting as a second birth. It is relevant to note here that what each caste was supposed to get as its reward was in fact quite different from what is often imagined to be the case. In the Vishṇu-sahasranāma (the Thousand Names of Vishṇu) chanted in several hundreds of thousands of Hindu households, there is a stanza that enumerates the blessings that would result from the chanting: the Brahmin is to get knowledge, the Kshatriya victory, the Vaiśya increase of wealth and the Śūdra comfort and well-being. The class formerly known as the Untouchables and later as the Harijans came outside these four classes. (It would be relevant to note that the grant of villages and of settlements and of usufructs to the Brāhmins was on the basis that, being teachers and priests and not having a separate livelihood of their own, the Brāhmins as the preceptors of the societies that they lived in needed public support and sustenance).

(44) AGRAHĀRA : This term denotes a settlement, within—in most cases—a larger community, where Brāhmins live (though in modern days this tradition has broken down in many places). To really qualify as an Agrahāra, apart from its inhabitants being Brāhmins, the settlement was supposed to have a temple of Lord Śiva in the front and a temple of Lord Vishṇu at the other side. It must be remembered that, in classic times, the Brāhmin was also supposed to be a teacher of the Vēdas and other Hindu religious lore to pupils who lived with him in what was called the Gurukula tradition: thus the agrahāra was more than the living area of Brāhmins: it was also the place where students lived with their preceptors and attended to their studies and to the service of the preceptor, and all served as the priests of the nearby temples and of the whole community. In many parts of the country, the word 'agrahāra' was understood in the sense of an area of rent-free land granted in favour of a Brāhmaṇa for his maintenance, particularly for settling a Brāhmaṇa as a householder on his return from the gurukula after completing his studies.

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(45) MAHĀDĀNAS : The term means 'great (or most meritorious) gifts'. These are also known as 'Shoḍaśa-Mahādānas' (Shoḍaśa means sixteen). These are as follows :

(a) **Tulāpurusha-dāna** : Gift of gold and other pledged material weighed in the scales as equal to the weight of the donor or votary.

(b) **Hiranyagarbha-dāna** : Gift of a suitable container containing gold.

(c) **Brahmāṇḍa-dāna** : A golden gift resembling the celestial egg from which, according to Hindu mythology, Brahmā, the Creator, came forth to bring into existence all Creation.

(d) **Kalpa-pādapa-dāna** : Gift of the tree of plenty either in itself or in effigy. The tree of plenty was one of the possessions of the celestial king Indra. (The coconut tree which yields products of many uses and bears fruit for several decades is sometimes commonly known as the tree of plenty.)

(e) **Gō-Sahasra-dāna** : Gift of a thousand cows suitably ornamented.

(f) **Hiranya-Kāmadhēnu-dāna** : Gift of a golden effigy of the celestial cow of plenty named Kāmadhēnu.

(g) **Hiranyàśva-dana** : Gift of a golden effigy of a horse.

(h) **Pāñchalāṅgali-dāna** : Gift of as much land as can be cultivated with five ploughs presumably along with ten oxen for the five ploughs.

(i) **Dharā-dāna** : Gift of a heap of gold or valuables representing the earth.

(j) **Hiranyāśvaratha-dāna** : Gift of a golden effigy of a horse chariot.

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(k) **Hiraṇya Hastiratha-dāna** : Gift of a golden effigy of an elephant chariot.

(l) **Vishnuchakra-dāna** : Gift of a gold discus (the favourite weapon of Lord Vishṇu's discus is called Sudarśana).

(m) **Kalpalatikā-dāna** : Gift of a golden creeper in token of abundance.

(n) **Saptasāgara-dāna** : Gift of seven vessels of water representing the waters of the seven oceans.

(o) **Ratnadhenu-dāna** : Gift of an effigy of a cow made out of precious stones.

(p) **Mahābhūtaghaṭa-dāna** : Gift of a Jar containing representation of the five elements namely the earth, water, fire, air and sky.

(46) 64 ARTS : Mundane skills were classified into sixty-four arts and included such varied items as music, foreign languages, mechanics, mining, horticulture and statecraft. The poetic expression for a talented person was that the person was well-versed in all the sixtyfour arts.

(47) GŌTRA : A "gōtra" identifies a Hindu as belonging to the (spiritual) lineage of one or the other of the great Ṛishis (saints) of yore. The son bears the father's gōtra; but a daughter, on marriage, belongs to the husband's gōtra. Marriage between members of the same gōtra was forbidden. Since family names or surnames of the Western type were not used always in India and since personal names (being mostly the names of deities) were often the same, identification through the gōtra became important. Thus, Vidyāraṇya, before He became an ascetic, had the name of Mādhava; so did another erudite person who was a provincial ruler under the early Vijayanagara Emperors; it has been possible to tell one from the other in narrations or inscriptions by describing the former as belonging to the Bhāradvāja-gōtra and the latter as belonging to the Āṅgirasa-gōtra.

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(48) SŪTRA : The contents of the Vēdas are enormous, even of what (out of the original total) is now available to us. The mantras (incantations) therein have had to be assorted and grouped together. Each such grouping was a "Sūtra" and a person of any Gōtra was also necessarily an adherent of one Sūtra or another. Āśvalāyana-sūtra mentioned in the inscription was the composition in this manner by Āśvalāyana. ŚRAUTA refers to the Śrutis which, as noted before, relate directly to the contents of the Vēdas. From another set of compositions known as the SMṚITIS which are based on, and are consistent with, the Vēdas is derived from the word SMĀRTA as indicative of smṛitis. The Āgamas are, to simplify, the practical application (and aspects) pertaining to Hindu Dharma as propounded in the sacred Hindu scriptures.

(49) PARAMAHAṀSA : Paramahaṁsa means an ascetic of the highest order who has obtained strict selfcontrol and detachment from earthly wants and desires.

(50) PARIVRĀJAKĀCHĀRYA : This term denotes an ascetic of the saffron robes who is itinerant (not attached to any particular place of abode) and discourses on religious subjects from place to place. (Here itinerancy without the teaching and initiating function, would indicate that the ascetic is a PARIVRĀJAKA—an itinerant ascetic; when the syllable "āchārya" added, it indicated that the ascetic is also a teacher). When the term is applied to a holy personage of supreme distinction, a suffix 'varya' is added, as "Parivrājakāchāryavarya".

(51) ŚRĪPĀDA : It literally means the 'Holy Feet' and is a term applied out of respect to great sages and saints. Another term with the same connotation is the word 'ŚRĪCHARAṆĀNĀM' ; also 'MAHĀNUBHĀVĀNĀM.

(52) ŚAṄKARĀCHĀRYA
(53) ADVAITA
(54) ŚṚIṄGERI

} Please see 'Vidyāraṇya' in Section 2 of Part I.

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(55) MAHĀPADA : The term taking as its roots the word 'Mahā' (Great) and 'Pada' (Position) refers in this verse to the fact that the king's friends reached high position and status and his enemies attained Paradise (surely the highest position !). From other roots, the word would also mean 'great risk' or 'great distress' particularly in so far as it applied to the king's enemies.

(56) ROYAL PARASOL : In common with other Asian monarchs, Indian Emperors had Parasols indicating their Imperial or Royal Status. According to some accounts, a white gold-trimmed parasol was the emblem of a monarch who had many victories to his credit. The parasols of defeated sovereigns went into the household of the victor along with banners etc. These parasols (of a type which can be seen in South Indian temples even now) were crowned with golden tips at the top centre.

(57) SIGN—MANUAL : It will be noted that some of the inscriptions are suffixed by various sign-manuals, the most common one being 'ŚRĪ VIRŪPĀKSHA'. The Deity that the Vijayanagara royalty worshipped for several decades was Lord Śiva in the form of Virūpāksha (so-named because of the oddity of His being three-eyed) situated at the temple which was the scene of the meeting between Vidyāraṇya and Harihara in Part II, Chapter 2. As servants (though royal or imperial) of the Lord Virūpāksha, the sign-manual attested to their regarding themselves as the Lord's Regents ruling in His behalf.

(58) THE SEVENTH EMPEROR : The reference in this inscription to Emperor Harihara II being the seventh emperor of his lineage can be accounted for by inclusion in the lineage of his grandfather King Saṅgama and all five of King Saṅgama's sons (including Harihara I, father of Harihara II). In fact, of the five brothers, only Harihara I and Bukka I served as Emperors; neither was King Saṅgama, the grandfather, of the same high status as his son and grandson.

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(59) THE TUṄGABHADRĀ : Rising out of the Western Ghats (the Mountain Range from North to South roughly parallel to the western coast of Peninsular India) two rivers the Tuṅgā and the Bhadrā run separate courses roughly north-northeastward till they join; then, as the Tuṅgabhadrā, the river pursues a course roughly northeastwards till about the middle of peninsular India where it joins (and forms a tributary of) the great River Kṛishṇā which, starting from the Western Ghats, far to the north of the starting points of the Tuṅgā and the Bhadrā, runs right across Peninsular India to empty itself into the Bay of Bengal. The Saṅgama Dynasty's initial capital was at Ānegondi, north of the Tuṅgabhadrā, which was however a vulnerable spot; the capital, as it appears from Part II, Chapter 2 ,(also see Part I, Section 2 on Vijayanagara) was then shifted to the southern bank of the river to a far more secure stronghold. The extensive tract between the Kṛishṇā in the north and the Tuṅgabhadrā in the south was the scene of some of the most valiant actions of the early Vijayanagara Emperors in establishing a base for their Empire as it steadily grew outward to the west, east and south. The Tuṅgabhadrā basin, now mostly in the Karnataka State of India, was the scene of much of the activities of Vidyāraṇya in establishing or rejuvenating Advaita institutions as narrated in Part I, Section 2.

(60) AṄGA : A territory roughly in East Bihar the conquest of which has been claimed in favour of the early Vijayanagara Emperors. It is however not sure that this has not been poetic licence on the part of the scribe in recounting victories over the (rhyming) Aṅga and Kaliṅga.

(61) KALIṄGA : It was roughly the kingdom of the Gaṅgas into which Vijayanagara forces penetrated.

(62) ĀNDHRA : As the territory of the Telugu-speaking people of Peninsular India, it became part of the Vijayanagara Empire, but was not entirely free from strife.

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(63) CHŌḶA AND PĀṆḌYA : They, like various other states named along with them, were southern states that (already partly in decline due to the inroads made by the forces of the Sultans) in due course became parts of the Vijayanagara Empire. In particular must be noted the victorious campaigns of Kampa (Harihara I's brother) who took Harihara's forces south up to Madurai and of Prince Virūpāksha (later Emperor Virūpāksha I) who as Harihara II's Viceroy over Tamil areas put down revolts during the early years of his father's rule and took an expeditionary force to Laṅkā.

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APPENDIX I

METRES USED IN THE SANSKRIT TEXTS OF THE INSCRIPTIONS IN PART II

1. Anushṭubh
2. Āryā
3. Gīti
4. Indravajrā
5. Mandākrāntā
6. Natkuṭakam
7. Pṛithvī
8. Rathōdhatā
9. Śālinī
10. Śārdūlavikrīḍita
11. Sragdharā
12. Upajāti
13. Upēndravajrā
14. Vasantatilakā

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APPENDIX II

ABBREVIATIONS USED IN TEXTS' FOOTNOTES, IN TEXTS AND IN APPENDIX III

A.R.Ep.	— Annual Report on Indian Epigraphy
A.R.S.I.E.	— Annual Report on South Indian Epigraphy
Bg.	— Bagepalle Taluk
C.P.	— Copper Plate
E.C. Ep. Carn.	— Epigraphia Carnatica
Gb.	— Gauribidanur Taluk
J.B.H.S.	— Journal of the Bombay Historical Society
M.A.R.	— Mysore Archaeological Report
N.D.I.	— Nellore District Inscriptions
S.I.I.	— South Indian Inscriptions
Soc. Pol. Life in Vij. Emp.	— Social and political Life in Vijayanagar Empire.

APPENDIX III

Table of Inscriptions with their "Findspots"

Sl. No.	*Inscription*	*Findspot with details*	*Language and Script*	*Published reference*	*Remarks*
(1)	(2)	(3)	(4)	(5)	(6)
1	Kāñchīpuram Inscription	In the gopura, rightside of the entrance, leading to the Abhishekamaṇḍapa in the Arulālaperumāl temple at Kāñchīpuram, Chingleput District, Tamil Nadu.	Sanskrit : Grantha	Ep. Ind., Vol. III, pp. 118-19	
2	a Bestarahalli copper plates	Copy of a copper plate inscription (supplied by the people) at Bestarahalli (same hobli) Bagepalli Taluk, Kolar District, Karnataka.	Sanskrit : Script is Kannada	Ep. Carn., Vol X Bagepalli Taluk No. 70 (Bg. 70) Kolar District.	
	b Kāpalūr copper plates	The Collector's Office, Nellore. Now in the Madras Museum, Madras, Tamil Nadu. Kāpalūr Nellore District Andhra Pradesh (Telugu Desam).	Sanskrit and Telugu: Nandi Nāgāri	N.D.I. Part I, copper plate No. 15.	

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Sl. No,	Inscription	Findspot with details	Language and Script	Published reference	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
3.	Muḍiyanūr copper plates	Muḍiyanūr, Mulbagal Taluk, Kolar District, Karnataka.	Sanskrit and Telugu: Nandi Nāgāri	Ep. Carn., Vol. X Mulbagal Taluk No. 158, Kolar District.	Same as Gb. 46 Gauribidanur Taluk No. 46 in the Kolar District.
4.	Śringeri inscription of 1346 A.D.	Inscribed slab kept now in the Janārdana temple at Sringeri, Śringeri Taluk, Chikmagalur District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa	Ep. Carn., Vol. VI Sringeri Jagir No. 1.	
5.	Bitraguṇṭa copper plates	Collector's Office, Nellore. Now preserved in the Madras Museum, Madras.	Sanskrit: Telugu, Kannaḍa	Ep. Ind., Vol. III p. 24.	Biṭraguṇṭa grant alias Śrīkaṇṭhapura.
6.	Kuḍupu stone Inscription	On two pieces of a broken slab set up in the other prākāra of the Ananta Padmanābhasvāmi temple in the village Kuḍupu, Mangalore Taluk, South Kanara District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa	Noticed in A.R. Ep. for the year 1928-29, No. 460	Not published

Taluk, South Kanara District, Karnataka.

Sl. No.	Inscription	Eindspot with details	Language and Script	Published reference	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
7.	Nāgalāpura stone inscription of 1377 A.D	Stone set up on the north-east side of the Nāgēśvara temple at Nâgalāpura, Koppa Taluk, Chickmagalur District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa	Ep. Carn., Vol. VI Koppa Taluk No. 19 Chikmagalur District.	
8.	Bhaṇḍigaḍi Viśveśvara temple inscription	Stone set up in front of the Viśveśvara temple at Bhaṇḍigadi, Koppa Taluk, Hariharapura Hobli Chickmagalur District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa	Ep. Carn., Vol. VI Koppa Taluk No 30, Kadur District. Now in Chickmagalur District.	
9.	Hosahalli copper plates	Plates from the Swadi Jain Mutt, Hosahalli, Kolhapur District, Maharashtra.	Sanskrit and Kannaḍa: Nandī Nāgari	J.B.H.S. Vol. I No. 2, pp. 121 ff.	
10.	Belagula copper plates	Śriṇgeri Mutt, Sriṇgeri Jagir, Śriṇgeri Taluk, Chickmagalur District, Karnataka.	Sanskrit: Nandi Nāgarī	M.A.R. 1933 p. 132, No. 23	

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Sl. No.	Inscription	Findspot with details	Language and Script	Published reference	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
11.	Paśchimavāhini inscription	On a slab set up in front of the Gopīnātha temple in the village Paśchimavāhini, Melupalu hobli, Sringeri Taluk, Chickmagalur District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa:	M.A.R. 1934 p. 139, No. 37 Plate XIX	
12.	Śriṅgeri Plates of Harihara II (1386 A.D.)	Śriṅgeri Mutt, Śriṅgeri, Sringeri Taluk, Chickmagalur District, Karnataka.	Sanskrit and Kannaḍa: Nandi Nāgarī	M.A.R. 1933 pp. 138 ff.	Incomplete
13.	Chantar Inscription	On a slab set up in the prākāra of the Śaṅkarānārāyaṇasvāmi temple at Chantaru, Udipi Taluk, South Kanara District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa	Noticed in A. R. Ep. for the year 1928-29, No. 486	Not published

District, Karnataka.

Sl. No.	*Inscription*	*Findspot with details*	*Language and Script*	*Published reference*	*Remarks*
(1)	(2)	(3)	(4)	(5)	(6)
14.	Śrīraṅgam temple inscription	East wall of the 4th prākāra in the Raṅganāthasvāmi temple at Śrīrangam, Tiruchchirappalli Taluk and District, Tamil Nadu.	Sanskrit: Grantha	S.I.I., Vol. XXIV, No. 294	Incomplete
15.	Hireguṇṭanūru stone inscription	Stone set up on the south side of the temple called Dyāmavva in the village Hireguntanūr, Chitradurga Taluk, Chitradurga District, Karnataka.	Sanskrit and Kannaḍa: Kannaḍa	Ep. Carn., Vol. XI Chitradurga Taluk, No. 45	
16.	Nalkudure copper plates	The plates in possession of Bālabasavayya, son of Nāḍiga Ghaṭṭappa, Channagiri Taluk, Shimoga District, Karnataka	Sanskrit and Kannaḍa Kannaḍa	Ep. Carn. Vol. VII Channagiri Taluk No. 62, Shimoga District, Karnataka.	

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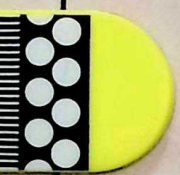

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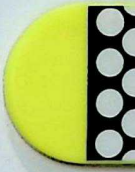

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The heyday of the celebrated Moghul Empire in India was, from Babur to Auranqazebe, about 181 years from 1526 to 1707 A.D.

The heyday of the celebrated British reign over India was for 190 years from 1757 (the Battle of Plassey) to 1947 A.D.

The comparable time-span of the less well-known but splendorous Vijayanagar Empire exceeded those of the Moghuls and the British regimes in India. Its spiritual founder — and the preceptor of its first three Emperors — was VIDYARANYA, great as sage, great as writer and great as statesman, about whom this Volume deals.